

a study handbook

A SENSE
OF
PURPOSE

NATIONAL ADULT SCHOOL UNION

attempt is made to meet people at varying levels of experience and attainment, and an important part of the life of a good School is the atmosphere of friendliness and understanding which makes the diffident person at home and free to express his thoughts.

The Movement has a National Council which is the final authority on matters of policy and which elects Committees to initiate new work and to promote its aim and purpose. In addition to the one which compiles the Study Handbook, the Education and Extension Committee (see below) stimulates the desire for and interest in these and other aspects of our work. It devises means of mediating education and of practising social service. It is concerned with the variety of religious and educational needs in the Schools and is therefore much occupied with problems of good leadership. It is also interested in fostering desires for practical experience in music, drama, painting and handicrafts.

Until recently, and since women are in the majority in membership of our Schools, a Women's Committee dealt specially with women's needs and interests, and a further committee dealt similarly with the concerns of young people. In 1958, however, both these groups of concerns, together with those of the former Education and Social Service Committee, were united into one new "Education and Extension" Committee.

An International Committee arranges each year for visits abroad of the kind that enables contact to be made with ordinary people in other countries. It encourages contacts with foreigners resident here, and it tries in various ways to promote such careful and objective study of other countries as will make for sound judgment on international affairs.

Not all Schools pursue all these aims. This note on Adult Schools embodies the desires of the large majority of their members, and in the furtherance of these aims the help of friends into whose hands this book may fall will be warmly welcomed.

A SENSE OF PURPOSE

A BOOK OF CURRENT
KNOWLEDGE and INTERESTS

1965

This is the 55th Handbook published for
the use of Adult Schools, Study Groups
and Discussion Groups.

"Adult Schools are groups which seek
on the basis of friendship to learn
together and to enrich life through
study, appreciation, social service, and
obedience to a religious ideal." (*Minute
of Education Committee, 1948*)

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HOW TO USE THIS HANDBOOK

Every School is free to follow its own particular method in using this Handbook. There is no *one* way and one only in which to use the book, but some ways may be better than others. All methods are good if they result in the book itself being really used.

★ The book may be used as a basis for group discussion, each member having a copy and undertaking to read the notes before coming to the meeting. One member of the School may have been invited in advance to summarize the notes at the meeting, after which the Chairman (or President) of the School conducts discussion of the points made and of questions raised by the note-writer.

★ In other cases the book may be taken as a group "reader", to be read aloud in the group and examined paragraph by paragraph under the Chairman's leadership. Here again each member should have a copy of the book. Selected members could be invited to comment on particular paragraphs.

★ In some cases the Leader (or Chairman or President) may prefer to "give a lesson" to the School on the basis of the notes.

★ Some Schools will doubtless use the book as a list of suggested subjects upon each of which an expert or experienced person (usually from outside the School) is invited to speak. Even so, it is desirable that members should have read the notes by way of preparation. Schools which follow this method may be well advised to confer with other Schools in the

locality, since most speakers who have been invited to prepare a subject for one School are willing to give their talk again at other Schools. In this case it is important that speakers be given a sight of the Handbook notes, with a view to their relating their talk thereto. The services of all speakers are purely voluntary, but it is usual for Schools to offer visiting speakers their travelling expenses.

Schools may well find it desirable to use all the above methods at different times, according to the nature of the subject to be considered.

Schools vary in their tastes and in their capacities. Some will wish to dwell longer than others upon particular sections or upon particular chapters in those sections. They are at liberty, and indeed are to be encouraged, so to do.

Books for further study, individually or as a group, are suggested at the end of most sections of this Handbook. In some cases members will wish to purchase for themselves; in others, perhaps because of their cost, the books may be obtained from libraries. It is not expected that *all* the books recommended will be read: readers are invited to select, and comments are frequently appended to the list with that in view.

Those who wish for a *planned scheme* of study for the year will find one suggested at the back of the book, together with suggestions for devotional exercise (if so desired) in connection with each meeting. In this connection it should perhaps be stated that acceptance of particular religious beliefs is not required of any member of an Adult School.

At the same time it is hoped that all members, both old and new, will value some kind of "gathering" exercise, though it be only a period of silence or a suitable reading, literary or religious, which can help to knit the School together and bind the members to one another and to their common purpose.

Groups other than Adult Schools are warmly invited to make use of this Handbook, and in whichever way may appeal to them most.

Fields of Purpose

There would seem to be a variety of tasks, in devotion to which one may acquire a sense of purpose. There are men and women who devote themselves to the field of *politics*, where, notwithstanding their particular party opinions, they may make important contributions to the well-being of the community, whether local or national. Others enter the field of *education* and find a useful life's work in discovering how best to help develop the minds of youth and to assist their unfolding lives. There are many who, in the field of *science*, find themselves purposefully committed to the discovering of truth, and committed in the process, as often as not, to the service of mankind. Commitment to truth is characteristic also of *poet, dramatist and musician*, into whose purposes the common man himself may enter when he makes the effort to discern what they are communicating—often in ways which break with tradition. Others may dedicate themselves to a life of *religious piety* and devotion, leading in many cases to high service in the fields of scholarship or of humanitarian aid. Again, voluntary *service abroad*, without expectation of reward, is appealing to-day to many young people as being something inherently worthwhile, useful in itself and not without significance for themselves.

But there are those, alas! who seem unable to achieve any sustained purposive living; they are "*unable to cope*", and their condition receives some attention in the course of this book. For them *the law*, which is a source of strength and support to most, has become their bane, and it is a constant struggle for them not to fall foul of it.

It is important to consider how far a sense of purpose may be frustrated in some by the disrespect which is meted out to them by others. Looked at in terms of peoples and races, the matter poses for us a distinctly *international challenge*. It is perhaps not without some significance that one of the most *purposeful publishers* of our times has had a special concern for the removal of human barriers.

The literature of *existentialism* is much with us to-day. It appeals to those who have a strong sense of option but are not able to align themselves with particular bodies of

doctrine. By contrast the *Christian Religion* brings to man a positive world-view which will always merit the careful attention of serious minds; account is taken of it, and of its background, towards the end of these studies. The office of *prayer*, as revealing purpose and strengthening the sense of it, has likewise called for some consideration.

Somewhat outside the broad theme of the book are studies of a kind which remain in popular demand—studies of another country and of its people, and some examples of its literature.

It is hoped that members of Adult Schools, and indeed any other users of this book, will find purposeful refreshment in the pursuit of all these studies.

Section I

Is Life Worth Living?

NOTES BY W. ARNOLD HALL

Is life worth living? which is more a doubt than a question, and maybe more a mood than a doubt, puts into four brief words an ancient apprehension. From time to time it has afflicted both individuals and communities. The mood may be a passing one, of course; in which case a zest for living will soon return. On the other hand it may recur, perhaps again and again, and become pervasive. Doubtless the great majority of people find life good. This certainly seems the case in the temperate zones and in the western world, as contrasted with (say) the humid conditions of India, where despondency gave rise to Hindu and Buddhist thinking. Robust good health and vigorous religious faith or philosophy make for a sense that life is worth having. Christendom itself, one may say, represents a sanguine view of life and of the world. Nevertheless all is not well in the so-called Christian world. No one could call our age an age of faith. Moreover, in society today Christianity is probably a minority movement; certainly only a small percentage show any outward attachment to it. It might surprise us to learn how many men and women today have to resort to one expedient or another in order to keep themselves going at all. Through one cause or another, they have lost a zest for living. They have little sense of life as a whole being purposeful and equally little sense of personal purpose in their own individual lives. To lose that sense is indeed to lose what is vital.

A disquieting prospect

Some 2,500 years ago a Jewish prophet foresaw the full possibilities of the matter. "*Even the youths may faint and grow weary, and the young men utterly fall.*" It is a disquieting prospect—that man as a whole and men as individuals may one day lose the taste for life; that staleness, fatigue, want of purpose may some time descend upon us, even the youngest.

In the long contemplation of history something of that kind has in fact happened. Here is how one writer puts it:

"The study of the human family, scattered over all the face of the earth, shows signs here and there of something of a similar kind having occurred. Whole races have passed away. In many cases, doubtless, they have fallen victims to some stronger race, or they have died of disease and famine; but there are evidences up and down the world of peoples and tribes that have steadily lost vitality, lost fitness for the struggle of life, in fact have lost faith; and they have slowly and steadily shrunk, in physique, in enterprise, in the will to live—and the waves have rolled over them, leaving but faint traces of their former presence."

The ethnologists and historians will supply us with enough examples, both before and after the decline and fall of the Roman Empire. And who can say through what phases our own civilization, and indeed our own country, may not now be passing?

Modern prophets

Dr. Albert Schweitzer, in his *The Decay and Restoration of Civilization* (first written in 1923, but repeatedly endorsed), speaks in these terms of our own times:

"The future of civilization depends on our overcoming the meaninglessness and hopelessness which characterize the thoughts and convictions of men to-day, and on reaching a state of fresh hope and determination."

More recently, the French playwright and novelist Albert Camus asks:

"In what values can we take comfort? What values can we oppose to negation? None. We cannot accept any optimistic conception of existence."

It is the same *waste-land* of negation and meaninglessness which T. S. Eliot was contemplating in his sombre poem of that name.

From the top down

If anything of the kind foreseen by Isaiah should happen in our time, it would be likely to happen among the best people, perhaps among the best first. Psychologically and physiologically speaking, the best people are the most sensitive,

nervously. Anything fine—or disastrous—will first make itself felt among them. The human race, it has been said, has always broken down first *at the top*—not the top socially but the top sensitively; and from them it would spread to all the others, for whom the finer ones are always a kind of conscience. Through letters and poetry and drama and philosophy there would presently emerge the awful sense that the whole business of living is not worth while. This in turn might announce itself in certain outward and visible signs—in a shrinking from thought, in flight from reality, in a grasping for pleasures, perhaps in a cult of speed: all of them forms of purposelessness and despair. There are evidences enough around us that something of this sort has in fact been happening. “What’s the use?” the young are overheard asking; “we may not be here tomorrow.” And the older generation reply among themselves: “What’s the answer?” Doubtless these sighs of the human spirit owe not a little to the aftermath of two world wars and to the underlying fear of a third and final one. There is reason to believe, however, that the shadows of war are not the sole determinants of listlessness and *ennui*. The civilizations of India have twice succumbed to such weariness—as Hindu and Buddhist literature reveal. There is no guarantee that our own civilization is immune.

The literature of commitment—or otherwise

It is in the human situation of our times that the literature and philosophy of what is being called *Existentialism* becomes significant. That literature *describes* the present situation, and that philosophy offers a certain antidote to it. How sure and adequate that antidote is remains to be seen: a section in this Handbook is devoted to it.

One could sense the trend of much recent thinking in the sententious lines, even a generation ago, of the young poet Sorley, son of the famous philosopher. His reflections as he leaned over the river Cam are on record:

*He had an envy for its black
Inscrutability.
He felt impatiently the lack
Of that great law whereby
The river never travels back
But still goes gliding by—*

*But still goes gliding by, nor clings
To passing things that die
Nor shows the secrets that it brings
From its strange source on high;
And he felt: we are two living things
And the weaker one is I.*

The young poet was experiencing something of what the Danish thinker Kierkegaard* (1813-1855) had described as *angst*—horror or dread at the contemplation of his own nothingness. Perhaps he went on to taste something of the total commitment which Existentialist thinkers affirm to be the *only* alternative to nothingness.

The growth of doubt

In our own life-time many of us have witnessed what looks like a landslide in terms of personal religious faith. Writing as far back as 1928 Walter Lippmann, in his *Preface to Morals*, spoke of the acids of modernity having eaten away the supporting conceptions of religious faith. The latter had ceased, he said, to be consistent with our ordinary experience. There was the feeling "that sanctity is no assurance of the existence of sacred powers; that awe and wonder . . . in the believer are not guarantees that there exist real objects that are awful and wonderful". Daily experience made it difficult to imagine "that the world is governed by a supernatural father and king . . . that we are related to God as creatures to creator, as vassals to a king, as children to a father". "Modern man does not wantonly reject belief: with the best will in the world, he finds himself not believing." There may be forceful arguments around to assure or confute the doubters; but arguments are, after all, for doubters, not for believers. It is the prevalence of the doubt which is significant.

"It takes time to learn to love the new gas station which stands where the wild honeysuckle grew . . . The deep and abiding traditions of religion belong to the countryside. . . . The omnipotence of God means something to men who submit daily to the cycles of the weather and the mysterious power of nature. But the city man puts his faith in furnaces to keep out the cold and is proudly aware of what bad sewage his ancestors endured . . ."

* Pronounced (in Danish) *Kurkigaw*; and see Section XI.

Objectives as purposes

Without delaying to argue with Mr. Lippmann, we may come to the salient question: Is it possible for men who doubt the idea of Divine governance of their individual lives to have *a sense of purpose* in their daily living? If they no longer believe that "God has a purpose" for their lives, one by one, can they find a similar purpose elsewhere? From what other sources, if any, may purposeful living be acquired? If there is no sure purpose *behind* our lives, may there be purpose *ahead* of us—a purpose which we ourselves propose and which we commit ourselves to realizing?

Affirmations without arguments

We may look back again to Albert Schweitzer, who may be said to have preceded by a generation the existential philosophers of our time. In his substantial work *Civilization and Ethics* he called attention to the fact that Hindu thought upheld a sensitive and civilized ethic notwithstanding its world—and life—*negation*. The same could certainly be said of Buddhist thinking. Without any sense of purpose *behind* individual life, a purpose for life is conceived and carried resolutely into effect. Schweitzer himself, on his own confession, has been unable to discern any transcendent purpose in history. Nevertheless his entire life has been one of personal commitment to purposes which he has set for himself, all of them characterized by that "reverence for life" of which he has so often spoken. He has summarized his view of things as follows:

"We must make up our minds to renounce completely the optimistic-ethical interpretation of the world. If we take the world as it is, it is impossible to attribute to it a meaning in which the aims and objects of mankind and of individual men have a meaning also. Neither world-and-life-affirmation nor ethics can be grounded on what our knowledge can tell us about the world. In the world we can discover nothing of any purposive evolution . . . Nor is the ethical to be discovered in any form in the world-process . . . The last fact which knowledge can discover is that the world is a manifestation, in every way puzzling, of the universal *will to live* [*italics ours*].

"I believe I am the first among Western thinkers who has ventured to recognize this crushing result of knowledge, and who is absolutely sceptical about our knowledge of the world, without at the same time renouncing with it belief in

world-and-life-affirmation and ethics. Resignation as to knowledge of the world is for me not a hopeless fall into a scepticism which leaves us to drift about in life like a derelict vessel. I see in it that effort of honesty which we must venture to make in order to arrive at the serviceable world-view.

"As we cannot harmonize our life-view and our world-view, we must make up our minds to put the former above the latter . . . What is decisive for our life-view is the certainty of the volition which is given in our will-to-live. . . . My life carries its own meaning in itself . . . I give value to my own life.

"Man finds a meaning for his life in that he strives to accomplish his own spiritual and ethical self-fulfilment, and, simultaneously, helps forward all the processes of spiritual and material progress which have to be actualized in the world."

It is essentially the same language which present-day Existentialists are using, when they call on us to create our own values and to "take our stand for existence". The purpose of our life, on these terms, is not pre-ordained for us, but is something which we are to achieve; not pre-arranged for us but resolved upon by us. If it is revealed at the finish, it is because we have kept our course in pursuit of it.

Purpose in enrichment

Whatever enriches a man's life, or the life of another, bespeaks and imparts purpose. To contribute such enrichment, therefore, should be sufficient purpose for any man. It should be purpose enough likewise for entire movements. Of our own Movement we are accustomed to say that its aim is (among other objectives) "to enrich life". The faculty and the resolve to pursue that aim may be said to constitute our Movement's purpose.

The first* Isaiah, like the second,† had high views and high hopes of man, and a lofty conception of his purpose. In a memorable passage he depicted a programme and a destiny for every man in his relation to his neighbour:

"A man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

It is not necessary to suppose that the ancient writer, when he forecast that scene of human happiness and strength,

* Isaiah cc. 1-39.

† Isaiah cc. 40-55.

saw or knew precisely how it would be fulfilled. It is enough that he foresaw a state of society which all normal men and women would intuitively and wholeheartedly acknowledge as good—a world in which, if there should still be the lame and blind, there would be any number ready to be feet and eyes to them; a world in which each was concerned for another's welfare as though it were his own; a world of well-being for which each holds himself ready to act and to plan.

New Testament writers saw in that older ideal a paraphrase of the Kingdom of God—touching the imagination and persuading of its glory. To believe in such an ideal and to work for its realization should be purpose enough for any man.

A creative programme to-day for all Christians, and not only for them, was enunciated finely 200 years ago by John Woolman, the American Friend: "To labour for a perfect redemption from the spirit of oppression is the great business of the whole family of Christ Jesus in the world." There is evidently still plenty for any of us to be doing.

For discussion:

(i) Do you feel a sense of purpose in your personal life? What circumstances tend to enhance that sense, and what to diminish it? Do you conceive of that purpose as something given to you or as something contributed by you?

(ii) As you glance at the contents of this handbook, what sections in it strike you as particularly eloquent of purposeful living?

(iii) How would you attempt to strengthen a person who declared to you his feeling that his life was meaningless and that he wished he were done with it?

(iv) What makes real saints saints?

Section II

Purpose in Politics

NOTES BY PERCY W. DAY

(i) POLITICS AND THE COMMUNITY

Many years ago Aristotle emphasized that man is pre-eminently "a political animal", i.e. interested and taking an active part in politics—which was possible in a small Greek city-state. How far is it possible to-day? Are the millions of citizens in the modern state interested in politics? Statistics of voting show a lack of political interest, particularly in local government. Is it due to ignorance or indifference? Nevertheless there have been many who have devoted themselves to this field and thereby have served the community, both near and far; it is a field which still calls for such purposive effort.

The Athenians described a person with no interest in politics as an "idiotes" (i.e. a private and ignorant person, out of relation with society). Does this description apply to-day? Should we not all be interested in politics, notwithstanding the remark of an American conservative, Fischer Ames: "Democracy is like a raft. It never sinks—but, damn it, your feet are always in the water."

Why be interested in politics?

Man finds himself in the modern world living under governmental authority, which must be obeyed. His nature is to live in communities. Politics starts with the fact of community life. It looks at the problems which such a life creates; further, it tries to compare the various communities. One vital question is whether the state exists for the citizens or the citizens for the state. What is your answer? These notes are written on the first assumption—that the state is a means towards an end, the good life for every citizen, i.e. the liberal democratic state or the free society. There are some communities, however, which believe that the state is supreme and

that its good comes before that of its citizens. Can you name any such states? Would you care to be a citizen of such a state?

Why do people enter politics?

There are probably as many reasons as there are people actively interested in politics; but let us summarize them:

(1) *The desire for power*, whether it be local or national. People seek election, hoping that ultimately they will become a minister in the national government or a distinguished councillor in local government, holding the chairmanship of important committees, which influence policy. Can you think of such persons in your own locality?

(2) *The passion for reform*. People see that a wrong must be righted and feel that they can carry on a national crusade if elected as M.P.s, e.g. Lord Shaftesbury, William Cobden, John Bright, Eleanor Rathbone, James Maxton. In the last case the rebel became a great "House of Commons" man as well as being its conscience. The House was glad of it, as he was not a self-righteous man.

(3) *Desire for public service*. Many people feel that they can serve their fellowmen—a wholly creditable motive, to which the response is commendable. Sometimes, as Benn suggests below, they develop a "something for nothing" philosophy. In other cases they are tempted to play up to the voters by telling them of the admiration felt for their wisdom (sometimes not felt at all).

"We" and "they"

In modern complex conditions people often talk about "We" and "They", as if there were two distinct sets of people. In fact We are also They. The state consists of all its citizens. The confusion arises from the failure to distinguish between the government, which rules and enforces certain policies, and the state, which is the fabric of law and institutions, within which the government rules. The government may be changed at any general election, but we do not then need to change the state; in fact we use the state to change the government.

In a liberal democracy it is recognized that there are limits imposed by either law or custom on the state's power, e.g. Parliament may be sovereign, but a law gives Parliament a life of only five years at the most. Custom demands that,

when the House of Commons disapproves strongly of government action or policy, the government must resign. Thus in the long run the final word rests with the people. In the present century Parliament has twice extended its life (during two wars), but only because the people willed it.

There are other limits to state action. One is the liberty of the individual. We have a large measure of freedom, e.g. to join voluntary associations for political, religious, social, industrial, or many other purposes. There are few restrictions on this right—some are enforced to ensure that members are not defrauded or that their money is not used for purposes outside the society's province. Equally we have freedom of meeting, subject to such reasonable controls as the law of slander and the problems of obstruction and breach of the peace. We also enjoy freedom of speech and publication, subject to the laws of slander and libel and those against blasphemy, indecency and sedition. Perhaps the law is not always clearly enforced here, as a lot depends on the interpretation of it. A bigoted and frightened magistrate may interpret the law much more severely than does one with liberal views.

A further limitation on the state's power is the belief in the immorality of compulsion and in its destruction of character. The argument here is that laws deprive the citizen of free choice—thus preventing him from acting morally or developing a strong character: it is summed up in the slogan, "Better England free than England sober." There are some stops, of course, about this limitation. None would deny that compulsory education and restrictions on buying dangerous drugs are good laws, and no one objects to the abolition of bear-baiting; but there is controversy over blood sports. How often during the week does the state restrict your actions? Can you compare this bondage to the law to that of the monk to his rule?

The main aims of the state

Undoubtedly the prime aim is security of life. People should feel secure to go about their daily life without fear of being assaulted or killed. Criminal law must guarantee the good citizen a minimum of security and insist on his good behaviour.

Just as the state guarantees a minimum of security, it

must make possible the peaceful settlement of disputes between its citizens—the sphere of civil law, which makes plain the liability of citizens in advance.

The state must also make provision for the citizen's social needs—an ever-increasing function in the last century, e.g. improved roads and communication, educational facilities, and the National Health Service. Have these advances gone far enough? What other fields for state action would you favour? With what aim in view?

Recently the state has taken control of some industries, e.g. railways, the coal mines, and the production of gas and electricity. There was considerable objection to this policy of nationalization at the start; but now most people accept it as an accomplished fact. Nevertheless there are differences of opinion as to how these industries should be managed and organized. Even greater controversy exists as to what other industries should be nationalized. What is your view on this vital political question?

The main principles of political life

If our stable political system is to continue, on what principles must it be based?

First, the spirit of toleration, based on discussion, should continue. "We count heads to save the trouble of breaking them!" has proved a sound principle of politics since the 1832 Reform Bill. We have accepted the idea that, on broad issues, ordinary folk can judge better than the experts. The public prefers the main lines of one party's programme to another, but leaves its implementation to the experts. The principle here is: "Only the wearer knows where the shoe pinches."

Second, we accept the principles of moderation and peaceful change. Party militants may not do so, but most party members believe in such principles. The coercive powers of the party militants are further limited by the floating voters, the "mugwumps", as the Americans call them. They ensure a constant dose of unpalatable truth, keeping the body politic both sound and healthy. The "don't knows" are a vital factor in public opinion polls. How far do you consider these public opinion polls are valuable in exercising a moderating influence, or have they an exacerbating effect?

Third, we need an efficient and incorruptible Civil Service to advise the politicians and to implement their policies.

We have had this since 1870, when a non-party Civil Service, its members chosen for their ability by examination, was introduced. Two years later the secret ballot was introduced—so civil servants could vote without disclosing their party allegiance.

Fourth, citizens should be constantly active in politics. As Mr. Justice Holmes, the American, put it: "Man is born to act. To act is to affirm the worth of an end, and to persist in affirming the worth of an end is to make an ideal." So it is both in life and in politics, which is an important part of life.

For discussion:

(i) Are you, as individuals, active in politics? If so, why? If not, why not?

(ii) Has your School sent a resolution to either a national or a local government body? If so, on what topic, and why?

(iii) "Far too many public men of to-day look upon themselves as something in the nature of public almoners. Nine out of ten election addresses can be summarized in a single sentence: 'What is it you want? Vote for me and I will give it to you.'" (E. J. P. Benn, *Modern Government*, 1936.) Do you agree with this judgement?

(ii) TOWN HALL AND WHITEHALL

The structure of local government in England and Wales is the product of a long historical evolution. It is both older and younger than the central government. Parishes existed long before the Norman Conquest. Boroughs existed before Parliament. In Tudor times the establishment of a highly centralized form of government seemed likely, but after the Civil War the prestige of country gentry as Justices of the Peace checked this centralizing tendency. The squire dominated the country. The aim of early local government was mainly related to military organization and the maintenance of law and order.

In the last century the growth of many social problems developed the local government system of to-day; but recent developments suggest that changes in this system are both urgent and desirable.

Main purposes of local government

First, it is largely an urban affair, as it is concerned chiefly with the provision of public services, made necessary

by the growth of nineteenth-century industrial towns. Its chief concern is with the domestic work of a civilized community, i.e. keeping the place tidy, maintaining the roads, providing parks and other recreational facilities, educating the young, and looking after the poor and aged—tasks given to local government bodies since their re-organization by the Local Government Act of 1888.

Second, we have the desire of local residents to manage their own affairs in their own way. This factor attracts many men and women to seek election to their local councils, as they realize that local government is an essential element in our pattern of democratic institutions. Equally they appreciate that local government is valuable and important as much for the way in which it works as for the services which it provides.

Noteworthy is the state's determination that the local government system be both efficient and uniform. We have recent proof of this in the setting up of two committees to review the position of elected members and permanent officials. The first, under Sir John Maude, will examine how local authorities manage their affairs in the changing conditions of the 20th century. There is to-day an obvious relationship between the management of local government affairs and the ability of councils to attract and hold able people. The other committee, under Sir George Malleby, will consider existing methods of recruitment of local government officials, their opportunities, their relationship to committees and councils, and what changes might help local authorities to get the best possible services and help their officials to give it.

Relations between central and local government

On the whole the British system has succeeded reasonably well in reconciling these two different approaches; but recently the tendency has been for the central government to bring increasing pressure to bear on local government and to exercise greater control over it.

Finance is a vital factor. Many people imagine that the rates pay for local government. Examine the back of your demand note for rates and you will realize that this is not so. Local government authorities have four main sources of income—the rates; government grants; profits from property and trading; and loans.

In the past, rates were considered as payment for local services rendered—the ratepayer's contribution being measured

by the benefit received, e.g. the provision of roads, bridges, sewers, etc. So owners of large properties paid much more than the owners of small properties. Is this a correct procedure to-day, with the great expansion of social services? The poorest and most needy get more out of the rates and pay the smallest part. Further, rates are usually much higher in the more industrialized areas than in residential ones. So critics of the rating system urge that it is unfair and needs revision. Do you agree?

Because of increasing social services, administered locally, government grants to local authorities have increased considerably in this century and have developed in a complex pattern and in different ways. Further, the amounts vary from authority to authority, thus adding to the complexity of the system. It is safe to say that in most cases government grants to local authorities are more than equal to the amount raised by rates. The system is greatly criticized. Some would like the state to assume full financial responsibility for all educational expenditure. Would you? Would it mean that local education authorities would disappear?

Local authorities can own property and run enterprises which yield an income, e.g. public baths and transport. The nationalization of some public utilities has reduced these profits in some areas. Some authorities employ direct labour for street repairs and building houses, which may or may not reduce the cost. Does your local authority use direct labour? If so, have you examined the facts and figures to find out whether it is profitable or not?

Loans are recognized as a legitimate way of meeting some expenditure, e.g. on housing and some other public services, where the benefits of capital expenditure will be felt for many years. So it is fair to spread the cost over a period of years, varying from five to eighty (the maximum for housing). Loans impose a considerable burden on local authorities. It is generally agreed that loan charges account for half the money raised by rates. Is this a fair system?

Central controls

Control and supervision by the central government over local government is a vital question. It is exercised in varying ways. One is by inspection; the Ministry of Education, for example, appoints Her Majesty's Inspectors to see to the

efficiency of the schools and of the education which is given there. Police and public health services are subject to similar inspection by central government officials.

Withholding of grants, if the work is ill done or there is gross extravagance, is another method of control—and a most effective one, for the offending authority will have to find more money out of the rates. Financial control is probably the best weapon of the central government. This is carried out by means of the District Auditors.

Some local government officials can only be appointed or dismissed with the consent of the Minister concerned; e.g. the Chief Education Officers by the Minister of Education, and Medical Officers of Health by the Minister of Health.

Judicial control can be applied by the Attorney-General, who can take legal proceedings against a local authority either for failure to carry out its duties or for doing things for which it has no legal power.

Questions of efficiency

Another factor affecting relations between central and local government is the question whether some services are more efficient under central or local control. Such problems come readily to mind; e.g. planning, the police, and education. With the expanding population and size of towns it is vital that this expansion should not take place haphazardly and that due attention should be paid to transport and recreational facilities. Only planning on a national scale can assure the best possible use of land. In the 1930s local authorities could prepare plans for the use of land. Since the second world war the central government has taken over much of this work, e.g. the New Towns Act, 1946, by which sites for new towns are selected and corporations established to bring these new towns into being.

In view of the rapid increase of crime recently, some people doubt whether the present system of local police forces is adequate. A nation-wide or regionally organized police force would be better equipped to meet these problems. Do you agree with such a view?

Reorganization and regionalism

Since 1888 the pattern of local government has altered very little and only piecemeal adjustments have been made

to it. On the other hand the conditions in which local authorities exist and work have changed out of all recognition. These changes are partly material developments and partly changes in people's outlook and opinions. The result of these forces is a continuing demand for an ever wider range of services provided for communal benefit—more difficult, more complex and more expensive to provide and to run.

There are three features in the local government framework which are a handicap on the development of new services and the expansion of old ones. The first is the large number of local authorities—more than 1,400 in England and Wales, excluding parish councils. The second is the wide difference between the largest and the smallest authorities. The third is that the smaller authorities are too small in area, population and financial resources to provide some of the services which people expect and demand nowadays.

Of recent years the Local Government Commission for England has been reviewing this problem of reorganization. It has already examined the position in more than half the total area. The Greater London area of local government is in process of comprehensive reorganization on the lines suggested by the Commission. Reports covering the Midlands, the North-East and the South-West have been issued. The work is not yet complete; but the Commission is well on the way towards completing a modernizing operation in local government which may be just as important and may have even greater significance than the reorganization of local government towards the end of the last century. The aim of all these ultimate changes will add up to the essential difference between a somewhat creaking apparatus and a revitalized and efficient local government machine.

For discussion:

Has the report for your area been published? If so, have you studied its details? Do you think that the suggested changes will improve your local government service?

Obviously, local government is suffering from conflicting pressures. On the one side there is a growing demand for better and more efficient social services, which press hardly on poor and smaller local authorities. On the other side the central government feels the need for more control and central planning. Is it possible to solve these problems by dividing

the country into a dozen or a score of regions with wider powers than those possessed by local authorities to-day, and to be controlled by councillors who would probably have to be paid for their services, if only on a part-time basis?

The regional idea has been applied in some cases already, e.g. the National Health Service Act, 1946, by which hospital services are administered in regions much larger than the areas of any one local authority. The water supply problem is likely to become more acute in the future, e.g. Manchester's problem in the Lake District. At present, piped water supplies are undertaken by both private companies and local authorities. Is there not a case for solving this problem on a geographical and regional basis?

A widely held view is that the present county councils are neither large enough for really efficient local government nor small enough for close contact with the people. If this is the case, then the creation of larger regions with increased resources and powers could probably function more efficiently. Such schemes have already been proposed for N.E. England and parts of Scotland. It would be essential to subdivide these areas for some services, particularly those in which contact with individual citizens is useful and necessary for efficiency.

Should reform of local government be on the lines of regionalism?

The city-manager system

In the U.S.A. and Eire experiments have been carried out on city-manager lines, owing to the recognition that some modern local government services are matters for experts rather than for laymen. By this system the executive business of local government is not done by the elected council, but the latter appoints a city-manager, who is given an annual budget and general instructions on broad questions of policy by the Council. He is left to carry out these instructions in detail and to appoint his own staff. He is usually appointed for a term of years and may be re-appointed, if successful. In the U.S.A. over 600 localities have the city-manager system, and in Eire the central government suspended the councils in Dublin and Cork for some years and appointed city managers.

Would such a system solve our problems? Or would it reduce democratic control of local government too much?

For discussion:

(i) Do you vote at local government elections? If not, why not?

(ii) Are local government elections in your area conducted on party lines? If so, do you approve of this system? Or do you think Proportional Representation would give a better system of voting in local government elections?

(iii) Local authorities can spend the equivalent of a 6d. rate on cultural activities. How much does your own authority spend? Would you like it to spend the full amount, and on what?

Books for reference:

The State and the Citizen. J. D. Mabbott. (Grey Arrow Books. 2s. 6d.)

Local Government in England and Wales. W. E. Jackson. (Pelican. Penguin Books. A162. 3s. 6d.)

Local Councils and the Citizen. R. Simon. (Stevens. 5s.)

You and Your Town. (Educational Productions, Ltd., East Ardsley, Wakefield, Yorkshire. 2s. 6d.)

Local Government. E. L. Hasluck. (Social Science Studies. Oxford Univ. Press. 1950. 3s.)

In Defence of Politics. B. Crick. (Pelican. Penguin Books A665. 3s. 6d.)

Local Government in Britain. (Central Office of Information. Pamphlet 1. H.M.S.O. 1963. 3s. 6d.)

More Power to the Regions. David Steele. (Young Fabian Pamphlets. 3s. 6d.)

States and Morals. T. D. Weldon. (Murray Paperbacks. 7s. 6d.)

The Modern Democratic State. A. D. Lindsay. (Galaxy Books. 10s. 6d.)

The British Approach to Politics. M. Stewart. (Allen and Unwin. 16s.)

(iii) JOHN FITZGERALD KENNEDY (1917-1963)

Parentage and early life

The late President of the United States was the second son of Joseph Kennedy and Rose Fitzgerald, who married in 1914 and had a family of four sons and five daughters. Their fathers were poor Irish immigrants who settled in Boston after the Irish potato famine, and there became active politicians.

Joseph Kennedy aimed to become a millionaire by the time he was thirty-five, and did so several times over. He was interested in politics, supporting Roosevelt's New Deal. To most people's surprise he was appointed Ambassador to Britain late in 1937 and remained here until late in 1940. To the British he became a symbol of appeasement and defeatism. During this time he settled a trust fund of over \$1,000,000 on each of his children.

John had a happy childhood in his large family. At thirteen he went to Canterbury School, a Catholic boarding school; but he soon moved to Choate, a rather select private school with a strong Episcopal flavour, where he did not distinguish himself—he was content to coast along as “a gentleman C scholar”. His father felt that he could do better than this. (See Ref. A, p. 43.)

After a few months at the London School of Economics under Professor Laski, he entered Harvard, his father's *alma mater*, where he gained the reputation of a pleasant, bright, easy-going student. He spent some time visiting European countries and Palestine, using American embassies as observation posts, just before the outbreak of war in 1939. He gained his degree with honours in political science by a thesis on “Appeasement at Munich”, later published as a book entitled *Why England Slept*, which became a best-seller on both sides of the Atlantic. (See Ref. E.)

War Years

In September 1941, he joined the U.S. Navy, serving in Intelligence, but after Pearl Harbour he sought sea duty, which he secured late in 1942, being assigned to a motor torpedo boat squadron. Early in 1943 he sailed to the South Pacific, where, in August, he distinguished himself as commander of a P.T. boat off New Georgia, for which he was decorated. (For a full account of this exploit, see Ref. A, pp. 61-5.) He was injured in this incident and finished his service career in the U.S.A., not overseas. He suffered a heavy blow in the death of Joseph, his elder brother, who was killed in a desperate air raid on the Belgian coast in August 1944.

Return to civilian life. House of Representatives

In 1945 he took up journalism for a brief period, acting as reporter for the Hearst papers at the San Francisco U.N.

Conference and the British General Election. He still had no definite plans for the future. However, Curley's election as Mayor of Boston left vacant a safe Democratic seat in the House of Representatives in the 11th District. Kennedy decided to enter the primary race, for which ten ran. His opponents described him as "the poor little rich kid". To their surprise, he gained 22,183 votes (about 42 per cent. of the poll). This ensured his election to the House, which he entered in 1947, becoming a member of its Committee on Education and Labour. He spent six valuable years in the House, but decided against a permanent career there.

Election to the Senate

He decided to stand for election as Senator for Massachusetts in 1952, but long before that he started his campaign to put across the Kennedy name and the Kennedy record against the Republican candidate, Henry Cabot Lodge, a senator for a number of years. The Kennedy family put much money into the campaign and worked as a team, especially in the tea-parties. He attacked Lodge on his ambiguous record and beat him by 1,211,984 votes to 1,141,247. (For a full account of the campaign, see Ref. A, pp. 104-119.)

Eight years as a senator

This enabled him to grow in stature from a New England Senator to a United States Senator, and for a variety of reasons:

(1) His associating with famous men, who had served for years and gained national reputations—valuable experience indeed.

(2) His marriage to Jacqueline Bouvier, who was a great help to him in many ways. They were a shining example of a happily married couple with a young family. Mrs. Kennedy's attractive appearance and good dress made a great appeal wherever she went; and she was greatly interested in most cultural activities.

(3) The publication of his book *Profiles in Courage*, a result of seven months' absence from the Senate owing to severe back illness. This was a study of prominent American statesmen from J. Q. Adams down to George W. Norris and

Taft. It gained him the Pulitzer Prize for biography. It was also an important phase in his intellectual and political development.

(4) His campaign for the Democratic Vice-Presidential nomination in 1956. He just failed to beat Kefauver, but his television appearances and his acceptance of defeat with a smile made him a national figure and celebrity.

(5) His speeches on foreign policy, which were highly critical of the Eisenhower Administration's handling of it.

(6) His promotion of labour legislation (a most controversial topic) and his work for the reform of governmental administration. These created the impression that he favoured liberal doctrines—a great help in view of the criticisms roused by his somewhat ambiguous attitudes on McCarthyism and civil rights.

As a Presidential candidate he had yet to overcome the handicap of being a Catholic. He had also to convince the Democrats that he was their best candidate. He succeeded in overcoming these handicaps and was elected as President by a narrow margin over Nixon. (For full details of this campaign, see Ref. B.)

The New Frontier—three years as President

During his presidential campaign Kennedy realized the need of a new national mood, the outlining of a fresh political philosophy. Americans had gradually spread across the North American continent during the 18th and 19th centuries, until all the land was settled by 1890, when the frontier was closed. Seventy years later Kennedy realized that a New Frontier had to be opened to Americans—a new national mood that must reach deeper than most people supposed; e.g. civil rights; recognition of world responsibility; assistance to under-developed areas; the preservation of world peace. (For a full presentation of these ideas, see Ref. D, pp. 205-27—his discussion with John Fischer.)

The keynote of his Presidency was set in these words of his Inaugural Address: "And so, my fellow Americans: ask not what your country can do for you—ask what you can do for your country. My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man." Many problems confronted him as Head of State—only a few can be looked at briefly.

Re-organization of the governmental system

He felt that one of the chief weaknesses of the Eisenhower administration was that the President ran it on war-time High Command lines—receiving reports from the Cabinet and advisers and endorsing these judgements. Kennedy, however, was convinced that “discussions and differences on new points of view should be brought to bear on the President”. He was equally convinced that “the President should give a judgement and not an endorsement”, i.e. that he should make up his own mind after he had got all the necessary data from his advisers. Moreover, he picked his advisers from those who had talent and not merely money. He developed a Brains Trust on the same lines as F. D. Roosevelt.

Social welfare reforms

He was anxious to secure Congressional legislation for medi-care for the aged; for improved school accommodation, based on federal aid; for improved housing; for a minimum wage of \$1.25 (about 9s.) an hour; for money for depressed areas. He was not particularly successful in these aims, as Congress refused to pass most of the President's suggested legislation. The New Frontier ideas in this respect were too radical for most Congressmen.

Civil rights

In domestic affairs his greatest act of statesmanship was to throw the mantle of the Presidency over the Negroes for their transformation from the status of second-class citizenship to that of full and equal rights. Lincoln had emancipated them a hundred years earlier; but their constitutional rights had never been fully recognized. Kennedy probably had two good reasons for his actions. First, his belief in equality, freedom for all, and the constitutional rights of all citizens. The second was his realization that to deprive Negroes of their full rights was a bad advertisement for U.S.A. in the world at large, of great advantage to communist propaganda, and a most unwise and unskilful way of wooing all the neutral and uncommitted nations in Asia and Africa, who had gained their freedom and independence in the post-war era. He felt that Americans could not afford to lag behind other peoples in this matter of human rights. The firm stand taken by the Federal Government agents at Birmingham and Montgomery,

Alabama, and at Oxford, Mississippi, greatly strengthened the Negro claim to full civil rights, as did their huge and peaceful parade at the Lincoln Monument in 1963. Nevertheless, Congress dragged its feet so far as civil rights legislation was concerned.

Finance and economy

Kennedy criticized the Eisenhower Administration's policy of clinging to a balanced budget, which limited expenditure on security measures and space research. As he put it: "Security is never sold on the bargain counter." His plan was to free the economy by removing burdensome taxes and encouraging the flow of fresh money into industry for modernization and into consumer pockets to spend freely. He did succeed in getting some tax reductions, in cutting tariffs and increasing expenditure on security measures; but most of his economic ideas were too drastic for Congress. (For details, see Ref. C, pp. 365-378.)

Leader of the free world

He realized fully the nature of the global challenge (see Ref. D, pp. 3-8). He was ready to meet the challenge and assume the leadership of the Free World, which pinned its faith in the youthful President. As he himself put it: "The most powerful single force in the world to-day . . . is man's eternal desire to be free and independent." Like Sir Winston Churchill, he believed that "jaw-jaw was better than war-war".

Equally well he realized that the under-developed countries faced a staggering problem in trying to make an economic break-through. He was ready to give all economic aid possible, but he was limited by the vote of Congress. He also raised the Peace Corps to encourage young Americans to volunteer for service in these countries and give them the benefit of their knowledge and skills. The reception accorded to him in Berlin showed how his leadership was recognized, as did world reaction on the news of his death.

Cuba

The disastrous Bay of Pigs affair, in April 1961, was a severe blow to his prestige. Later on he declared: "Cuba was a hell of a time"; but he learnt several valuable lessons from it, particularly as to governmental organization and the need for

greater efforts for national security (see Ref. C, pp. 139-140). That the lessons had been fully applied was only too clear eighteen months later when it was discovered that the Russians had established missile bases in Cuba. Kennedy decided on a blockade as the most flexible solution of this dangerous situation. He did not want to force Mr. Khrushchev into a situation where the choice was only fight or surrender. His calculations proved correct. The missiles were withdrawn and the bases were dismantled. Mr. Khrushchev had gambled and lost. The New Frontier had passed its hardest test with flying colours. (For details, see Ref. C, pp. 323-349.) But he had wisely not pushed Mr. Khrushchev too far; he had left him enough room to manoeuvre and did not press his triumph home inordinately.

Relations with Mr. Khrushchev

The first step was their meeting in Vienna, when President Kennedy quoted the Chinese proverb: "The journey of one thousand miles begins with the first step", to Mr. Khrushchev's surprise. The meeting let both men size one another up; but it did not ease tension between East and West, except in Laos. As the months passed, Mr. Khrushchev realized that the President was determined to make a firm stand if the West's freedom was challenged. This was shown in various ways, e.g. the despatch of 1,500 American troops from Helmstedt to Berlin after the building of the Wall and the resumption of nuclear testing after Mr. Khrushchev had broken his promise in this matter.

After the Cuban missile base show-down Mr. Khrushchev was convinced that President Kennedy was a man of his word and was prepared to negotiate on any matter. The result was the installation of the "hot" line between Moscow and Washington, and later the signing of a partial nuclear test ban in October 1963, when the Senate ratified the treaty, which the President described as "a historic mark in man's age-old pursuit of peace". Was this his finest hour and achievement?

The end of the road, November 22nd, 1963

The President decided to start early in his campaign for re-election in November, 1964, as he was convinced that Barry Goldwater would win the Republican nomination. He felt

that the South was not entirely lost to him if he campaigned vigorously there, particularly in Florida and Texas. On November 22nd he spoke first at Fort Worth and then moved on to Dallas, where just after mid-day he was shot down by an assassin. Mrs. Kennedy cradled her husband's bleeding head in her lap and she did not leave him until he rested in his coffin in Arlington Cemetery. (For details of these last hours, see Ref. C, pp. 417-420.)

What did he achieve?

In his discussions with John Fischer (see Ref. D, section V, p. 227) Kennedy remarked: "I would not conceal the fact that to solve these problems we must accept in our public life what we know is true in our private life—that nothing is achieved without effort and sacrifice. Peace is not a condition that exists as we move into the 'sixties. Peace is still to be won." Do you think that he took the first steps to win peace and paid the sacrifice?

A hundred years earlier Lincoln said:

"The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise to the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves."

In what ways did the two Presidents face somewhat similar situations? How far did Kennedy disenthrall the Americans and the world?

John Freeman, in the *New Statesman*, wrote of the President, under the title "The Man We Trusted", as follows:

"His quality as a man is to me beyond argument. He brought to public life not only the hard assets of leadership which determined his actions, but the rarest capacity to illuminate ideas by the grace of his personality and the clarity of speech . . . Perhaps his greatest achievement in the end was to turn the gaze of his own people towards some of the more distant goals of political action and to infuse his pragmatic programmes with the radiant light of tolerance, idealism and purpose."

One of his close associates and advisers writes:

"As we remember John Kennedy, let us separate the essential from the complementary. The youth, the grace, and the wit were wonderful, but they were not the center. There lay courage, vision, humanity, and strength, tested on the path to the office, and tempered by the office itself."

For discussion:

(i) Do you agree with the above two assessments of President Kennedy?

(ii) Why do you think so many young people attended his funeral rites?

(iii) In Ref. D, pp. 180-183, Kennedy wrote about "Seven Peaceful Revolutions of our Time"—revolutions (1) in population; (2) on the farm; (3) of technology and energy—the wonders of automation and atomization; (4) in the standard of living; (5) in weapons development; (6) in the under-developed nations of the world; (7) of nationalism. Do you agree with his appreciation of the situation?

Books for reference:

A. *John Kennedy—a Political Profile*. J. M. Burns. (Avon Book Division. 50 cents.) Probably available in England.

B. *The Making of a President*. T. H. White. (Cape. 1960. 35s.)

C. *John F. Kennedy—Portrait of a President*. H. Sidey. (Deutsch. 36s.)

D. *The Strategy of Peace*. J. F. Kennedy. (Harper Bros., New York.)

E. *Why England Slept*. J. F. Kennedy. (May Fair Books Ltd. 2s. 6d.)

F. *Kennedy in Power*. J. T. Crown and G. J. Penty (Ballantyne Books. Thorpe and Porter 3s. 6d.) A rather critical assessment of his first year as president.

G. *The Burden and the Glory*. Ed. A. Nevins (Hamish Hamilton. 25s.) A selection of the president's speeches, 1961-3.

Several new books about Kennedy will probably be published in 1964 and 1965. They may then be available from The Library, United States Information Service, Grosvenor Square, London, W.1.



Section III

Purposive Education

NOTES BY CATHERINE M. BRYANT

We are witnessing in our time a large-scale drive for increased educational provision, at all levels. What is the motive and what the purpose behind this drive? Are the motives and purposes the right ones, and are they adequate to meet the needs?

The whole field of education is too wide to be covered in these two studies. Only those aged from 5 to 22 years will be considered, and only those who are within the normal state system. Schools may care to consider also private education, denominational schools, special schools for the physically, emotionally or mentally handicapped, and voluntary education for adults. A comparative study of education here and abroad would also be well worth while.

(i) MOTIVES AND PROBLEMS IN EDUCATION

£1,257 millions were spent on education in 1963. This was 4.8 per cent. of the gross national product. By 1980 the sum spent may be ten times as big. What are we as a nation hoping to get from this expenditure? Are we as individuals satisfied with what we get?

Education after school

While these notes have been in preparation two reports have been issued, of which the findings have been confirmed by the Government, and which should produce a radical change in opportunities for school-leavers.

The Robbins Report

Great fears have been expressed that we are falling behind other countries in the production of well-trained minds necessary for a progressive, affluent country. Although 13 per cent. of our boys and 6 per cent. of our girls annually

had completed courses of higher education, and although numbers in the universities had increased from 86,000 (1951) to 125,000 (1962), it was felt that the situation might get worse. A serious shortage of places might arise for students eager and qualified for university courses.

In 1957, 3 out of 10 suitable applicants did not obtain university places.

In 1961, 4 out of 10 suitable applicants did not obtain such places.

In 1965, there will be 18,000 places short, and in 1967, there will be 25,000 places short.

To avert this predicted shortage the Robbins Report has recommended that six more universities should be founded, and that places in the others should be increased from an average of 3,000 to 10,000 by 1980. The colleges of advanced technology (C.A.T.S.) should expand from 3,000 to 5,000 places and by 1980 another 10 should be given university status. At least five of these should specialize in high-level teaching and post-graduate work, as in the Massachusetts Institute of Technology, and should be known as special institutions for scientific and technological research (S.I.S.T.E.R.S.). Teacher-training colleges should be renamed colleges of education, be linked with a university rather than with a local education authority, and run not only three-year courses but also four-year courses leading to a degree. These schemes are to provide 392,000 places by 1973, and will cost the country £3,500 millions over the next ten years, and £1,400 millions per year by 1980.

For discussion:

(i) Is such expansion possible without loss of quality? The number of men to be accepted in 1970 is the same as those obtaining three "O" levels in G.C.E. (now 22 per cent.). (The Universities Central Council on Admissions reports for 1963 that 392 Technology and 549 Science places were left vacant because "there were not enough candidates of a standard acceptable to the universities".)

(ii) Will the staffing demands of the universities and of other institutions of higher education lead to even greater staff shortage in schools?

(iii) Is this number of highly educated people required by society and the economy of the nation? Should they contribute more in return, in service or money?

(iv) "Education ministers intimately to ultimate ends, in developing man's capacity to understand, to contemplate, and

to create." Do you think our present system of education attempts to fulfil this aim?

The Industrial Training Act—the Carr Report

Fewer than 11 per cent. of 18-year-olds in industry have benefited from schemes for day-release and further education in technical and county colleges. Some firms and branches of industry have run training and apprenticeship schemes.

The demand for more technologists, coupled with growing youth unemployment in some areas, means that there is both incentive and opportunity to-day for the widening of these schemes.

The Industrial Training Bill empowers the Ministry of Labour to set up a central board with advisory powers only, and boards with executive powers for every industry. Up to £50 millions will be paid by the Government to these boards, which will also be able to make a levy on firms (up to £500 per apprentice per year). As well as apprenticeship schemes the boards will finance management training, re-training of adults, and refresher courses. Technical processes are changing so rapidly that many firms feel apprenticeships should be shortened, and fresh training given at intervals throughout a man's working life. In the early stages firms and industries already running schemes may help others.

For discussion:

(i) This Bill has received far less publicity than the Robbins Report, though it is equally important and affects far greater numbers. Why?

(ii) Is greater co-operation needed between local industries and schools? (In Russia pupils nearing the end of school life work part-time in factories, and many arts students have to spend two years in industry before entering a university.)

The earlier years

For these schemes to be successful great attention must be paid to the schools of our country—with their problems of finance, space, equipment, shortage of teachers, and over-large classes. It is vital that the right type of education should be provided, as workers must be more skilled, more adaptable, and better able to use extra leisure time.

A child may be selected at the age of 11 for a grammar school. By further selection at 18 he may obtain a university

place. By 1980, 25 per cent. of children may follow this course. The 11+ selection is changing from an examination ordeal to an assessment based on the head teacher's report, with few or no written tests. Under certain schemes it may be deferred until 14+. The Leicestershire scheme places all children in high schools at 11, and from these, at 14, they may move to grammar schools after consultation between parents and teachers. If the secondary school is a comprehensive school no selection is necessary, though there may well be streaming according to ability within the school.

The 18+ selection for university is by examination, which is possibly the best test of aptitude and knowledge. Some think allowance should be made for home and school background.

For discussion:

(i) Selection based on a head teacher's opinion could lead to charges of favouritism or undue pressure. Is this a risk worth taking?

(ii) A written test is often found to test environment as well as intelligence. (The odds are 3 to 1 against a "working-class" child.) Is this fair?

Examinations in the secondary modern school

Parents, employers and teachers have demanded examinations in the secondary modern school, although the 1944 Act intended these schools to be free from their restricting influence. As the General Certificate of Education is a single-subject examination, whereas the School Certificate was in grouped subjects, it is now possible for modern schools to enter good pupils in one or two subjects even though the pass standard is higher than before. The modern school also uses external examinations set by such boards as the Royal Society of Arts, City and Guilds, and the College of Preceptors. Other schools devise internal examinations and certificates of their own, and then combine in groups to obtain some uniformity and an acceptable standard.

Certificate of Secondary Education (C.S.E.)

This new examination will come into operation in the summer of 1965. The syllabus, examinations, and methods of testing are to be controlled by the teachers, but the Secondary Schools Examinations Council regional boards will offer, to those who wish, external examinations on the board's or

individual syllabuses and external moderation of internal examinations. The examination is to be on a subject basis and is intended for pupils completing a five-year course of secondary education. The examination will be experimental for some years to come, and the approach will vary from one part of the country to another. It is hoped that new methods of testing will be devised which will not penalize the child who is poor or slow at written work. Tape-recorders could be used for oral examinations, some questions could be of the multi-choice type, part or all of a paper could have no time limit, and work done during the course could be assessed.

“Half our future”—the Newsom Report

In spite of the number of children affected—more than half the children at secondary schools—and the wideness of its range, this report has received little publicity. The school-leaving age is to be raised to 16 in 1970, and full advantage must be taken of the extra year at school. The report has even recommended that longer hours should be spent in school. The value of subjects such as Rural Science, Housecraft and Domestic Science is stressed. Training in moral and economic questions should be given. The place of sex education should be reconsidered. Guidance should be given on careers and further education. There should be greater links between the school and the home, and between the school and industry.

This report is most readable and will repay further study.

For discussion:

“The parent is still the major educative influence on children and it may well be that a school’s most important function is to educate parents so that they can educate their children.”
(Sir John Newsom.)

The primary school and the nursery school

By the time these notes are in use the Plowden Report on primary schools should be published and should be considered. The greatest progress in education has possibly been taking place in these schools, but many would consider them the Cinderellas of our educational system. There is less money available for use in them, the staffing problem is as great, and the numbers in classes are greater. The recommended

maximum number in classes is 40 in primary, and 30 in secondary schools.

For discussion:

(i) Would teachers be better employed and children better off if the age of entry into school were raised to 6 (as in France, Germany, Canada, Australia), or 7 (as in U.S.S.R., Holland and Norway)?

(ii) Should more nursery schools be provided, or should part-time schooling be given in the early years?

Books:

The Newsom Report. (H.M.S.O. 1963. 8s. 6d.)

The Beloe Report. (H.M.S.O. 1960. 4s. 6d.)

The Robbins Report. (Cmd. 2154. H.M.S.O. 1963. 15s.)

The Industrial Training Bill. (H.M.S.O. 1963. 1s. 6d.)

Education for Tomorrow. John Vaisey. (Penguin Books. 1962. 3s. 6d.)

Education for the Intelligent. Hutchinson and Young. (Pelican. Penguin Books. 3s. 6d.)

The Comprehensive School. D. Pedley. (Pelican. Penguin Books. 1963. 3s. 6d.)

(ii) SOME MODERN EXPERIMENTS IN EDUCATION

Experiments in education are exciting, and, even though some may prove unsuccessful, we should certainly be aware of them.

Only five experiments, however, can be dealt with here. In discussion, schools should concentrate on those aspects of which their members have some personal knowledge.

Mathematics

One hundred years ago the demand was for a literate population. To-day it is for numeracy, i.e. the ability to work with and understand not only numbers but mathematical concepts.

The number of pupils taking mathematics to its more advanced stages is increasing. In ten years the number taking "A" level mathematics has trebled (27,000 boys, 4,500 girls). Mathematics graduates will have increased from 732 per year (1961) to 2,000 per year (1966). Even so, the supply at this rate will not meet the demands from education, technology and industry. Too many intelligent children, especially girls, still find mathematics perplexing.

Primary school

Instead of concentrating on rules and drill, it is important to lay a foundation of mathematical thinking about the numerical and spatial aspects of objects and activities encountered by the children. All branches of mathematics are involved—not arithmetic only. Much of the work at an early stage is practical—weighing, measuring, playing shop—but older children will be experimenting with graphical work and simple algebra.

Cuisenaire rods are a method of making children more aware of mathematical meanings. These can be used throughout the primary school. By use of colours to represent families of numbers, e.g. 2 red, 4 vermilion, 8 brown, 5 yellow, 10 orange, and varying lengths to represent value, they reinforce the child's knowledge by visual and tactile means. These rods have proved popular and valuable aids to teaching throughout the world, although Cuisenaire's reason for developing them—speed and accuracy in calculation—might not be accepted as the prime aim of English teaching.

For discussion:

If we aim at an interest in mathematics, instead of at the ability to do rapid and accurate calculations, are we losing more than we gain?

Secondary School

In some of these schools a new system of mathematics is being tried out. This consists not only of a new method but also of new material, including much that is used by scientists and technicians. The new approaches also agree with modern theories of learning put forward by the psychologists. The chapter headings of a 12-year-old's book may include such topics as vectors, equivalence, logarithms to base 2, sets, probability and computer theory. At the end of his course the child will be tackling work on linear programming, matrices and Boolean Algebra. This new approach originated in the universities.

Science

Nature study is no longer the only science taught in primary schools. Children there may be found experimenting with batteries, machines, and chemicals. This experimental work should be continued in the secondary schools, but here,

under the pressure of examinations, the practical work too often consists of following sets of instructions to a known conclusion.

In 1964 and 1965 many schools will be trying out a scheme organized by the Nuffield Foundation. Children will cover less ground in the first two years, but will have time to find out more. Later, more work will be done on modern scientific developments in atomic physics, organic chemistry, genetics, and cytology. To make this possible many parts of the present syllabus will be omitted. Attempts will also be made to link the various branches of science and show the importance of such subjects as Biophysics and Biochemistry.

French

A criticism of all language teaching, even English, is that so much emphasis is laid on written work and literature that the child leaves school unable to speak or understand the spoken language. In the C.S.E. examination it is hoped to lay more emphasis on oral work, testing it by means of tape-recordings and telephone conversations.

The learning of a second language, once the prerogative of a grammar school child, has spread to the modern school. The approach has been mainly oral, and it was soon realized that this type of work is most suitable for primary school children.

The Ministry of Education is now conducting an experiment in chosen areas on French in primary schools. If much of the work is to be oral, the children must acquire a good accent. The problem is a double one of finding teachers who have both a good knowledge of the language and also a good accent. It was realized that there were hardly enough of these teachers in the grammar schools. It was also decided that it would be better if the primary school teachers taught French to their own children, and this meant that some teachers who had not studied French for many years, and then possibly only to a low standard, would have to teach it now. In many areas a grammar school teacher is running a course for the primary school teachers, at which are studied films and filmstrips—to be used in conjunction with recordings, to ensure that the children hear well-spoken French. It is hoped that the children will follow up this work with puppets, dramatized scenes, and conversations employing the new vocabulary.

Many successful experiments have already been carried out, and, by the time these notes are in use, members may have experience of such schemes in their own area and among their own children.

Reading

Reading and writing are fundamental to all educational attainment. A child who is backward in reading will appear backward in other branches of learning where instructions have to be read or facts have to be written down. The lack of satisfaction and success at school will often lead a child into active delinquency.

Many methods of teaching reading have been employed. In the *phonic* method, the letters are sounded, c - a - t, and the word built up from them. The *look-and-say* method encourages the child to memorize the pattern of such complex words as aeroplane. Many teachers, conscious of the illogicality of English spelling, use both methods in combination.

In 1961, 400 schools started using the Initial Teaching Alphabet. In this, only one symbol is used for each sound: instead of "blue", "through", "zoo", one writes "bl ω ", "thr ω ", "z ω ". No alternative types of letters are used, as in "dog" and "dog", and capital letters are only larger forms of the others. Not only do children appear to learn much more quickly with this script, but they also find the transfer to traditional orthography simple. This transfer is made as early as possible. The new alphabet has also proved successful with older children who had failed to learn to read by the orthodox methods. The Government is giving £9,000 in 1964 and 1965 so that the system may be tested in many more schools.

Machines in Education

Epidiascopes, film and filmstrip projectors, gramophones, TV sets and tape-recorders are to be found in many schools to-day. In some schools closed circuit TV, calculating machines, simple computers, and teaching machines are being tried out.

Teaching Machines

These are, perhaps, the latest introduction into schools, and could replace many teachers, thereby helping to ease the staffing problem. By means of question and answer the

pupil is led from one part of his course to the next. The programming should be done so carefully that each step is within the average pupil's capability. The machine may be worked electrically or by hand, the answers may be checked by the pupil or the machine, and a faulty answer will return the pupil to the point at which his error arose. The pupil works at his own speed, often very much more rapidly than in class, and he knows at each point whether he has understood it or not. The slower child is often helped by the novelty of the machine and by being able to work at a slower rate. It is much easier to make up work lost during absence.

Programmed books are also used, and the most unusual of these is the scrambled book. In this the facts are given and a question asked on, say, page 25. If the correct answer is chosen the pupil will be referred to page 30 and the next fact to be learned. The wrong answer will lead to page 29, where the error is explained, and then back to page 23 where the error may have arisen.

These machines have been used for pupils of all ages from the under-fives to business executives. The subjects programmed are now extending from the purely factual ones to ones requiring feeling, emotion and opinion.

For discussion:

Could these machines replace a teacher, or can a teacher give more than facts? If so, what?

Language laboratories

These are being used in schools and for adults, and are a combination of a teaching machine with films, filmstrips, tape-recordings of correct speech, and a tape-recorder for the pupil's own efforts. Again the stress is often on individual work and the greater speed that can be obtained in that way.

For discussion:

All new methods seem to be very successful. Is the success perhaps due less to the method than to the enthusiasm of the teacher using it? Do the pupils also like to feel that they are doing something different and important?

Books recommended:

Numbers in Colour. Cuisenaire and Gattegno. (Heinemann. 5s.)

Teaching Machines. Benjamin Fine. (Oak Tree Press. 1963. 17s. 6d.)

Science Teaching Project: Progress Report. (The Nuffield Foundation, Nuffield Lodge, Regent's Park, N.W.1.)

"Adult Schools are groups which seek on the basis of friendship to learn together and to enrich life through study, appreciation, social service, and obedience to a religious ideal."

(*Minute of Education Committee, 1948*)

Section IV

Scientific Purpose and Responsibility

NOTES BY GRAHAM S. BARLOW

(i) THE PURPOSE OF SCIENCE

The underlying purpose of science (the word is here used as covering all the diverse branches which form the separate sciences) is that of discovering the truth. But what truth, or what truths? And anyway, what is truth? It is rather difficult to answer these questions in such a way as would completely satisfy all enquirers, but let us examine some of the things which are involved in truth. It is natural not just for scientists but for all thinking beings to ask the questions how? why? when? and where?, but it is the scientist who seeks systematically to find answers to such questions about all kinds of subjects. The prime task of any scientific worker, faced with a problem, is to obtain as much information about the matter as is possible, within the limits of the time and money available. Much of this information will be factual, but these facts, while they are part of the truth concerning the particular matter, are by no means the whole truth. Apart from the facts themselves there are the relationships between the facts, of which some are easily found, while others may take years to discover; indeed it may happen that some of these relationships appear to be contradictory. Theories are built up around the facts, and more information is gathered to see if the theory is correct or if it requires modification or even rejection.

Any scientific study involves a commitment to truth, in its fullest sense. There is also a commitment to the service of mankind, although this may not be paramount.

Some of the factors

How far the basic purpose of science has been achieved depends on quite a number of factors, which include what the

particular field of investigation is; whether it is essentially theoretical or experimental; the availability of sufficient money to buy the materials, the equipment, even supposing that these are themselves available. As well as these things there must, of course, be men and women of sufficient enthusiasm and ability to carry out the work.

Increasingly, and on a world-wide scale, vast sums of money are being spent on scientific investigations, and this is especially true in the field of particle physics.* In addition to the money spent on the equipment, there is a great deal being spent on the training of young people to be scientific workers, and the number of such people passing through the universities and colleges in this country is also increasing, although many would say there are still not enough. It is interesting to realize that, of all the men and women at present being trained in the various scientific disciplines (and, incidentally, of those who have been, and those who will be, trained), only a few will make what are the essentially new excursions across the frontiers of present knowledge and understanding. It is these latter who are the original thinkers. Let it be said immediately, however, that science does not claim to have all the original thinkers. We might also ponder for a moment that, while increased numbers of young people are entering the universities, it is by no means axiomatic that the number of those who are capable of original and fundamental scientific thought will increase at anything like the same rate as the number of students.

Enthusiasm, which is mainly, but not exclusively, a property of young people, is a fine thing, particularly when rightly directed. In scientific investigations such enthusiasm can be put to good purpose, provided that it is accompanied by ability—for which it is no substitute. The fundamental questions, however, of how? why? when? and where? are most frequently asked by the young, and they rightly require answers.

The contribution of young minds

It is at first sight surprising to find that, when one considers the major steps forward in the theories of various scientific topics, many of these have come from young men. On further

* i.e. investigations concerning the nature and behaviour of the fundamental units of which all matter is composed.

thought, however, we can see that, far from being surprised, we ought to expect this. It is the young mind which is comparatively free from too many ideas and theories, which the older generations have accepted as fixed and which are often taught as "facts" to be learned, and often without criticism. The reply "Because it is" is no answer to the question "Why?" The enquiring mind demands and deserves a fuller answer, if it can be given, and if present knowledge (either individual or collective) is insufficient, this should be stated. "I do not know" is often as much a statement of honesty as of ignorance.

This ability of young minds to modify and, if need be, reject the so-called "fundamental" ideas and theories of the past and present, should give rise to a feeling of excitement. Regrettably, it appears that this ability is shown to any real extent by very few people at any one time. As the mind grows older it becomes much more difficult to rethink in a new way the accepted patterns of thought.

It is especially the field of particle physics in which outstanding contributions of young and brilliant minds have been made, particularly in more recent years.

Two of the most renowned and respected men of science who made their most valuable contributions while they were young were Sir Isaac Newton and Albert Einstein. Newton invented his *method of fluxions*, a most valuable method of mathematical analysis, when he was 22. His discovery of the law of gravitation was made when he was 23. He designed and constructed a reflecting telescope at 25. He had his papers on his optical work published by the Royal Society when 29. Einstein (see Study (iii)), believed by some to have replaced Newton as *the* most famous scientist, had made three distinct and most important contributions by the age of 26.

Achieving a purpose

There is a growing number of young scientists who avail themselves of the opportunities offered to them to undertake research. They can find in the work they do a real challenge to their full abilities of mind and skill of hand. They can, and do, find in the search for knowledge and understanding in connection with a particular field of investigation a real sense of vocation. To some, the work they do brings no real feeling of doing something worthwhile, or they may consider it only as a means to an end—that of gaining a higher degree.

But for many there is the excitement of facing the demands of their work, and the great satisfaction of being able to do the thing that brings the sense of fulfilment. For these the work is, to a large extent, its own reward, although, like others, scientists like to be well paid. They often keep a position which offers the challenge and satisfaction, even though the financial rewards are relatively small in comparison with the money to be had in some other fields of endeavour. We should realize that this may be unfair to their families; and together with the frustration of not being able to do a particular piece of work because of various difficulties, it leads to what has been termed the brain-drain situation. There is also the thrill of arguing the various ideas and theories with colleagues who perhaps deliberately take another viewpoint, so as to stimulate the discussion.

Pure or applied

To some, the research fields offered by the universities are to be preferred to those of industry. The idea of "pure" research, as opposed to the rather more utilitarian research demanded by industry, still has something of snob appeal. In spite of this aspect, however, there is much to be said for the rather greater freedom of research interests found in the universities, even if there may not be so much money available either for pay or for equipment. As to which type of research, pure or applied, is the best, or the one to be preferred, it all depends on the person concerned; it is certain that both forms are very necessary.

Other ways

It must not be supposed that all scientists, or even a large proportion of them, are interested in doing research work, and it is certainly true that not all are suitable for such work. Many find their vocation in working in industrial and medical laboratories, under the guidance of senior scientists who are responsible for the type of work carried out. It is these people that put into practice the basic ideas. They are essentially technicians, working upon the original work of others.

Many scientists enter the teaching profession, either in a full-time capacity, as in a school, or as a part-time occupation in which they engage along with other work, as is usual in the universities. It is in this sphere of activity that perhaps

some of the greatest contributions to the fundamental purpose of science can be made. For such people have the responsibility and privilege of kindling the first sparks of interest in scientific subjects into a more lively flame, so that the number of young people who will be actively concerned with science will grow yet larger.

Facing opposition

In trying to achieve some of the purposes of the separate scientific disciplines, it may well be that bitter opposition has to be faced. This may vary from serious antagonism against a particular line of study, to downright intolerance; and the opposition may arise because of ignorance or prejudice or simply inadequate finances to pay for all that it is hoped to do.

Many people consider that science is making everyday life not only more complicated but, in terrifying ways, more hazardous as well. They often forget the many real benefits which have come from scientific investigations—particularly in the field of medical science. It is a fact that a considerable number of things which we now take for granted in our lives have resulted from scientific investigations in which the prime concern was something quite different, the most useful contributions having grown out of the main studies as side products.

Human welfare

Increasingly it is possible to say that scientific methods are being applied to the betterment of human welfare. This is particularly so in medicine and surgery (see 1964 Handbook, Section VI). The wider application of scientific principles—in the design and construction of our homes and factories, our offices and schools, our machines and equipment—will help us to attain our purpose in terms of a fuller life. These things require effort, of course, and science involves study. But the proper study of mankind, we are told, is man.

(ii) SCIENTIFIC RESPONSIBILITY

This study consists of two parts: the first deals with several aspects of responsibility and with some of the political implications; the second deals with one particular field of scientific investigation with which we are all involved—chemical warfare.

It is suggested that, where questions and points for discussion arise in the notes, schools should deal with them there and then, rather than leave all discussion until the end.

I. Responsibility

In any consideration of responsibility, scientific or otherwise, it is almost inevitable that questions as to the *degree* of responsibility will arise. There are also questions concerning the people who are willing to accept the responsibility for certain actions or decisions.

What then of the order of priority, of the degrees of responsibility? Here is one possible order, with which there will doubtless be some disagreement: responsibility to truth, to self, to colleagues, to employer, to profession, to nation, to mankind. In any scientific experiment, it is essential to carry it out in the most careful way, in order that the experiment may be of real value. That is, there is the responsibility to see that what is done is done to the best of one's ability. Having done the experiment and obtained a series of observations, and having repeated the experiment to see if the results also are repeatable, it is then a matter of determining to what extent the results confirm, or otherwise, the basic theory relating to that experiment. If the work has been done carefully, any discrepancies between experiment and theory have to be explained; one may not just ignore results that do not conform to the theory. This is the responsibility to truth. When the work is finally published, there is the responsibility to see that the work of others in the same or related fields is acknowledged. It must not be supposed, however, that scientists are always all that honest; there are sufficient examples of swindles or hoaxes to make it clear that they are not. The Piltdown Skull fraud is a classic case of the responsibility to truth being the least concern.

In the wider fields of national and international responsibility there are many examples of co-operation and interchange of knowledge for the benefit of many.

Science and politics

In these modern times so very much scientific endeavour is undertaken on behalf of, and with the financial backing of, government, that it is right to ask how much mutual responsibility there actually is, and how much there should be,

between the government and the scientists. Since scientific discoveries are becoming an increasing concern of politicians, how much control should the latter have over such discoveries? Should the policies of state be made by politicians, helped by scientific advisers, or should the major decisions be made by the scientists themselves? In view of the fact that many of the important scientific discoveries have been made by young men and young women, how large a part should they themselves play in the making of policies? Wisdom is not the inevitable partner of old age, and frustrations can easily arise because of the wait involved before one reaches the age at which one is considered ready for responsibility. It has been suggested, in this country at least, that the research work in the universities should be directed by the government, doubtless because the government is one of the main sources of the necessary money. There are many scientists (including the writer) who believe that this would be wrong, and that it would be against the proper function of a university. They believe that such a direction of the work would ultimately bring to an end all research that had no apparent utility. Some people, of course, may consider that this would be no bad thing.

It has been said that science, like the jungle, is neutral, though this implies that there are non-neutral elements involved. Man has also been termed a political animal. In both science and politics there is a need for people of integrity who have a full sense of responsibility.

II. Chemical "warfare"

Chemical warfare, in its widest meaning, has been going on for many years, although the term is usually considered to connote human aggression against human beings. The wider enemy, however, has not been human, but bacteria, insect and animal.

Whenever a chemical substance is discovered or extracted, either deliberately or by accident, it needs to be investigated. Apart from its reactions to changes in physical conditions, such as heat and pressure, and its behaviour when treated with other chemicals of known properties, sooner or later its properties relating to living matter are examined. Is it harmful to plants, or to insects, or to animals, or to fish? Is it in any way useful in fighting disease?

Controlling insects

Many insects are, from our point of view, pests. They are responsible for both illness and food shortage, and are therefore fought; and the main weapon is chemical.

Trees and shrubs are sprayed with liquid or powdered insecticide which may be ideal for the job, as far as the removal of the pests are concerned. Indeed the insecticide used may have no (known) harmful effects on human beings. However, there may be (and with quite a number of chemicals that have been used there has been) unlooked-for, and potentially disastrous, side-effects. For example, the poisoned insects may be eaten by birds, which are in turn slowly poisoned by the cumulative effects of the insecticide. These birds may die from the effects of the poison, or may be reduced in fertility, so that the survival of the species is threatened—and this is a *present issue*. These poisoned birds, in turn, form the foodstuff of other creatures, animal or insect, which thus face the chemical hazards.

Upsetting the balance

There is a rapidly growing body of knowledge concerning the long-term effects of many of the chemicals which are used as pesticides. Various species of insect, animal and bird are faced with the prospect of extinction *in the near future*, unless deliberate steps are taken to prevent this happening, *if possible*; for in some cases it may be too late. Such steps are bound to lead to argument and a question of priorities. It is certain that mankind needs more food to be grown and harvested, and to this end the insect and animal rivals for food must be fought. It is vital, however, that the balance of nature in a given locality should not be so upset that it can never be regained. Already in some parts of the world bees and butterflies are being imported, so that pollination may be carried out naturally, rather than that the attempt to do it by hand should be necessary.

The Ministry of Agriculture and Fisheries is aware of chemical dangers and has taken some steps in this matter by banning the use of certain chemicals, such as Aldrin. There is also concern about the chlorinated hydrocarbons such as DDT, of which widespread use is made.

At present the main function of a chemical substance used

in pesticides is to kill the pest concerned (hence the name, pesticide). It may well be that future developments in this field will lead to the discovery and use of chemicals which do not kill and which have no serious side-effects but merely prevent the pest from eating or destroying too great a proportion of the crop.

The use of drugs

In this brief consideration of chemical warfare we must not ignore the great use of chemical agents in the fight against human disease, of both body and mind. There are so many new chemicals and drugs, fairly easily available, which may have long-term harmful effects, that it is right that we should be protected, so far as is sensibly possible, against such effects. The tragedy of thalidomide will be with us for many years yet. It would be wrong, of course, to condemn the use of all drugs merely because some have dangerous or unpleasant properties. So often, as in many other human affairs, it is a matter of balancing out the advantages and disadvantages, and making a firm decision.

It has been the main purpose of this study to consider some of the responsibilities involved in scientific matters. But just as scientists are only a part of mankind, so the question of responsibility is one which concerns us all, whether we be scientists or not. We should remember that very often a decision as to what course of action is to be taken involves a number of different responsibilities, and that these may conflict with each other.

Books recommended:

- Science and Human Values*. J. Bronowski. (Hutchinson. 1961. 12s. 6d.)
- Science and Politics*. Lord Hailsham. (Faber. 1963. 13s. 6d.)
- Science and Government*. C. P. Snow. (Oxford Univ. Press. 1960. 9s. 6d.)
- A Postscript to Science and Government*. C. P. Snow. (Oxford Univ. Press. 1962. 3s. 6d.)
- The Affair*. C. P. Snow. (Macmillan. 1960. 18s.) Fiction, but relevant.
- Silent Spring*. Rachel Carson. (Hamilton, 1963. 25s.) Concerning the effects of chemicals upon animals.

(iii) ALBERT EINSTEIN (1879-1955)

*Nature and Nature's laws lay hid in night,
God said, "Let Newton be," and all was light.*

A. Pope (1688-1744)

*It did not last: the Devil, howling "Ho!
Let Einstein be," restored the status quo.*

J. C. Squire (1884-1958)

To many people the name of Albert Einstein conjures up an image of a man with flowing white hair, speaking and writing in mysterious mathematical formulae. He has become for them the mathematical genius whom only the favoured few can understand, and, more particularly, he is most widely known for his great discovery—the theory of relativity. In this study, however, we shall not concern ourselves with any of the mathematics of his work.

Albert Einstein was born on March 14th, 1879, at Ulm, a small town in the province of Württemberg. His parents, Hermann and Pauline Einstein, were of Jewish descent. His father owned a small electro-chemical works, which he ran with the help of his brother who was a trained engineer. Hermann was neither a scientist nor a good businessman, but seems to have managed reasonably well, at least in Albert's early years. In 1880, the year after Albert's birth, the family (including Hermann's brother) moved to Munich, where a new works was started. Albert's sister, Maja, was born in the following year.

Early years

Albert's earliest days gave no real hint as to his subsequent greatness. He was regarded as in some ways a backward child; for example, he did not speak until he was three years old. When he was about six his parents arranged for him to have violin lessons. Slowly his interest grew into enthusiasm, which kindled into a lifelong deep love of music. This led, in later life, to musical evenings with colleagues and friends. It is interesting to note that many eminent mathematicians have had a great talent for music; it might almost be said to be a characteristic of them.

Albert was sent to a Roman Catholic school, in spite of his Jewish origins. His father was never really orthodox in such matters, and he wished his son to have a good education.

As a young schoolboy Albert was never outstanding in most of his studies. Apart from mathematics (the interest in which had been fostered by his uncle, who lived with the family), his best subject was divinity.

At school he was nicknamed "Honest John", because of his intense hatred of lies and deceit. He disliked strenuous exercise and, unlike his fellows, hated playing soldiers, and so tended to be rather lonely. It was at school, too, that he showed his aversion to all forms of compulsion and rigid discipline.

His interest in science was aroused and maintained by books of popular science, which he read eagerly.

Even at the age of nine he was not really fluent in speech and seemed to be a little slow-witted, but this was mainly because he thought deeply for some time before speaking—not a bad fault. He caused his mother some anxiety, for she thought that he did not seem to learn much at school.

At the age of ten he went to the Luitpold Gymnasium in Munich. Here he did nothing to distinguish himself academically, but he became known for his disturbing influence, as he thought it stupid to learn things by heart and he had little hesitation in saying so.

The move to Milan

When he was 15 his parents and sister moved to Milan. The move was occasioned by his father getting into financial difficulties in Munich. Hermann started again in the electro-chemical business in Milan. Albert had to remain in Munich in a boarding school (which he disliked intensely). But his lonely stay was only of six months' duration. He wanted desperately to leave the rigid discipline and physical exercise routines of the Gymnasium. They in turn were glad to see him go, because of his disturbing influence. On reaching Milan he immediately relinquished his German citizenship.

His father insisted that he should continue his studies, so he took the entrance examination of the Zürich Polytechnic, the most illustrious of the technological colleges outside Germany. He failed the examination because of his weakness in all subjects other than mathematics. The director of the Polytechnic advised him to take a course at the Cantonal Gymnasium at Aarau, prior to a further attempt to enter the Zürich Polytechnic. Albert took this advice, and while

at Aarau lived with a teacher and his family. It was here that he learned not only to like school but, more importantly, to discuss public affairs with the people he met, from a Swiss point of view. His interests were inclining more towards physics and mathematics rather than just pure mathematics, and he learned that a teacher of physics and mathematics could pursue his studies and make a living. After one year at Aarau he entered the Zürich Polytechnic, and completed his course of study there in 1900.

Early employment

After leaving the Polytechnic it was necessary for him to seek employment. He had a number of very temporary jobs until he finally got a regular one as an engineer in the Patent Office at Berne. The job was easy for him, and it gave him not only the opportunity of studying new ideas and inventions but also the freedom to carry on his own private work. Shortly after his arrival in Berne he became a Swiss citizen (1901). About this time he married a Hungarian student, Mileva Maritsch.

His claim to fame

In 1902 he published a paper, explaining in mathematical terms the random motions of pollen dust suspended in water, a phenomenon discovered by Robert Brown almost a hundred years earlier. This Brownian movement is due to the continual bombardment of the pollen grains by the invisible, rapidly moving molecules of water. He also explained the two-year-old mystery of the photo-electric effect, wherein an electric current can be generated in certain materials when a beam of light shines upon them. (This effect is used in many photographic exposure meters, and in such devices as solar batteries.)

Important though such theories were then and still are, he made his greatest step to fame in 1905, when, at the age of 26, his *Special Theory of Relativity* was published. It should be emphasized here that all the ideas embodied in this theory are not those of Einstein alone; many mathematicians had thought along similar lines, but it was Einstein who formulated their thought in his theory. Possibly the most well-known part of the special theory is the equation which connects energy, mass, and the velocity of light in free space, the equation $E = mc^2$. It is this equation which enables the

calculation to be made of how much energy is available from a nuclear disintegration. The special theory concerns not only the very large things, such as stars and planets, but also the very tiny components of the atoms of which all things are made.

University appointments

The publication of these works brought Einstein to public notice, and he was appointed university lecturer at Berne, but he gave up this position in order to become Professor of Physics at Zürich Polytechnic, in 1909.

After about a year in this position he moved to Prague, where he took a Chair at the University. It was during his time at Zürich and at Prague that the special theory of relativity became further extended until, in 1911, he published his *General Theory*, which concerned the effect of gravitation on the propagation of light. In simple terms this says, among other things, that a beam of light which passes close to a massive body (such as the Sun) should be very slightly deflected because of the presence of the massive body. It was several years after the publication of the theory that this effect was discovered experimentally, during a total eclipse of the Sun.

The Berlin period

By 1913 Einstein had reached an untenable position in the university. There were continual conflicts and rivalries within the circle of the university—between Czechs, Germans, and Jews. He was still considered to be a Jew, although he had, in effect, no formal religious affiliations. He therefore returned to Zürich, and it was here that he was approached by two eminent physicists on behalf of the German Emperor. They offered him the directorship of the research organization for theoretical physics. They also offered him membership of the Prussian Academy of Sciences and a professorship at the University of Berlin. There was no suggestion that he should again take German citizenship. Einstein accepted this offer as it presented him with a number of opportunities, one of which was that of separation from his wife, Mileva, for their marriage had reached a state of failure.

In Berlin he lived with an uncle, and before long he married his uncle's daughter, Elsa. She understood little of his

work but she was content to look after him and was very proud of his success.

During the years in Germany Einstein was not fully happy, as he was always an ardent anti-militarist, and the political and military ambitions of his homeland afforded him little comfort. Again the wrangling among the professors of the university disturbed him; and once again he was brought to realize that he was, as well as an eminent man of science, a Jew; and the growing waves of anti-Semitism caused him some anguish. As National Socialism began to be something of greater importance, his friends urged him accordingly to consider leaving the country before he was swept away in the swelling currents of national fervour and anti-Semitism.

Departure to the U.S.A.

By this time, of course, Einstein was a figure of world stature, and his circle of scientific friends was large. He was approached by Princeton University, in the United States of America, to see if he would consider teaching there. In view of all the pressures upon him, both in Germany and elsewhere, he decided to accept the Princeton invitation, and in the autumn of 1933 he and his wife sailed for America, and his Princeton career began.

The Bomb

Of the events during his life in America we shall say little here, but several important ones cannot be omitted. The first was the death of his wife, Elsa, in 1936. A rather more far-reaching event, from a world standpoint, was that in 1939 he suggested to President Roosevelt that the "atomic" bomb could be made. (Strictly speaking, the word "atomic" is incorrect; it should be "nuclear", but the other phrase has a more common usage.)

His reason for doing this was that he feared the Nazis would make such a weapon, which would result in their domination of the world.

Einstein, who had made a most significant contribution to the understanding of nuclear physics, was by no means the only one involved in the making of the nuclear bomb, but it was he who started the sequence of events which resulted in the production of this weapon. It was a matter of deep

sorrow for him that he had been connected with such a thing as the Manhattan Project.* He tried, in 1945, after the war against Germany was over, to stop the bomb being used at all, and to this end he appended his signature to a letter written by a fellow-worker, Szilard. This letter was sent to President Roosevelt to warn of the terrible consequences of the use of this weapon. His warnings, however, were set aside, and the bomb was used.

Retirement—and character

It was also in 1945 that Einstein retired from teaching at Princeton, and settled in the outskirts of the town. He continued his researches until his death in Princeton Hospital on April 18th, 1955.

As a teacher he was a man of immense patience, and he had the ability to express the most abstruse matters in terms that his students could understand. He believed fervently that the essential purpose of education was to teach the young to think for themselves, not merely to accumulate facts by heart or by book learning.

His own estimate of his efforts was: "Only a life lived for others is worth living."

For consideration:

(i) In suggesting the use of "the bomb", in which direction do you consider that Einstein was showing a sense of responsibility?

(ii) What aspects of his life, do you suppose, would give him a sense of realized purpose?

Recommended book:

Albert Einstein. Hilaire Cuny. (Souvenir Press. 18s.) Especially valuable for the bibliography which it contains.

Schools may wish to refer also to the 1961 Handbook, which carried a photographic reproduction of Epstein's bust of Einstein.

* The code name for the production of the atomic bomb.

Section V

The Law

These studies are intended to supplement and extend Section IV of the 1964 Handbook *Living in the 'Sixties*—"The Law Today". Some of the material is repeated, but the approach is different. Here the emphasis is upon the *purposes* of law and how far our institutions are carrying out those purposes.

(i) THE STRUCTURE OF THE LAW

NOTES BY GEORGE T. LLOYD

What is law?

Justice or law?

Anyone who has much to do with law-courts is very soon puzzled by the difference between what is right and what is legal. The Jewish scriptures, with their frequent references to the Law, are still to many people the highest standard by which the rightness or wrongness of an action is judged. The ancient Greeks thought that ideas of right and wrong could be worked out by thinking logically about them, and they spoke of Natural Justice. "that which everywhere has the same force and does not exist by the people thinking this or that" (Aristotle). Medieval Christians combined these two views of justice, and thought of law as a revelation of Divine justice adapted to the needs of a particular time. From all these points of view man's laws, though necessarily imperfect, were not incompatible with universal and enduring principles.

From the 16th to the 19th centuries, however, law was viewed very differently, no longer as of divine origin, but as an instrument for the security of the state, a collection of rules prescribed by the supreme national authority and enforced by means of penalties. By the 19th century the grand conception had shrunk to "a rule laid down for the guidance of an intelligent being by an intelligent being having power over him" (Austin). The divorce between law and justice was

complete. "The prophecies of what a court will do in fact, and nothing more pretentious, are what I mean by Law" (Mr. Justice O. W. Holmes).

Recent developments

Our own age has reacted against this cold rationalist conception of law. Some see it as a branch of sociology, "social engineering", a balancing of the many social interests at work in society. There has been a revival of a belief in a feeling for justice, not logic, as the guiding principle of the judge in interpreting law. This is something near a return to earlier conceptions of a justice higher than law. When Mr. Justice Ungood-Thomas pronounced judgement in *re Dallow's Will*, February 6th, 1964, in the Chancery Division of the High Court of Justice, he added: "The law in its concern for the protection of human life must be strong, indeed severe, but I cannot refrain from saying that, upon its bearing upon such a case as this, it was clumsy, cruel, and . . . somewhat uncivilized." And so far is the thinking of modern jurists from the view that might is right, that on February 27th, 1964, the International Committee of Jurists issued a statement condemning events in Ghana over the previous three months which "had finally produced all the machinery of personal despotism necessary to stifle the rule of law".

Question for discussion:

Do you agree with Kant, who regarded the chief aim of law as being to secure the greatest amount of freedom for the individual consistent with preserving the rights of others?

English law and purpose

Now unlike some other legal systems, our law is not neat and logical. Even after the great reforming acts of the last century, beginning with the Uniformity of Process Act in 1832, had tidied up some of the legal jungles, our system of law remains an untidy mosaic, in which it is difficult to distinguish separate purposes. Nevertheless, it is possible to see Common Law expressing the will of the people or "community ethic", Statute Law the power of the state, and Equity (at least in intention) the claims of natural justice.

Common Law

Our oldest courts date back to "time immemorial". Local justice, "the customs of the tribe", was administered by laymen, for there were no professional lawyers. Except where changing circumstances required a modification, they followed those judgements in the past which were seen to have been justified by results. So custom hardened into precedent, which is the outstanding characteristic of English law. Each judgement follows precedent and becomes in turn a precedent to guide future decisions. The experience of our people, recorded through the centuries, is the basis of our law and known as Common Law. It is regarded by many as the envy of the world in its concern for individual freedom.

Statute Law

Soon after the Norman Conquest the King's servants, household, or court (hence the origin of the term, in its legal sense) began the work of raising taxes and, since disputes interfered with the amount of tax collected, of settling disputes where local courts were unable to do so. The good of the country as a whole, embodied first in the orders of the King and later in the Statutes of his Parliament, took priority over local custom, where there was a conflict. Much of our early legal history is concerned with the supplementing or clarifying of Common Law by Statute, so that the two are rarely opposed. Today it is only at times of great national danger that by Statute the rights of the individual in Common Law are suspended.

Equity

There was, in ancient times, a third constituent part of English law, Equity, a law above the law. The King's chief law officer, the Chancellor, was originally his chaplain also, the Keeper of the King's Conscience, and later his principal secretary and confidential adviser. During the reign of Edward III, as the member of the King's Council primarily entrusted with the hearing of petitions addressed to the King in Council, he was frequently called upon to deal with grievances for which the Common Law offered no remedy and was empowered to proceed by the rules of "equity and conscience". So began the Chancellor's court, Chancery, originally a court of Equity to remedy an imperfect law, but later a by-word

for frustration and injustice. It survives to-day as a division of the High Court dealing mainly with wills, estates, trusts, mortgages, partnerships, etc.

Some present discontents

"Freedom, the individual, and the law"

The need which produced the Court of Equity is a perennial need, a need to find somewhere a court of appeal against injustice, even when the injustice is inflicted by the highest court (cf. Job, chapter 23). Professor Street of Manchester University published in 1963 the first survey in this country of the dangers to civil liberties arising from recent developments in our system of law: *Freedom, the Individual, and the Law* (see reference). English law gives few rights, except so far as they are not specifically denied by some precedent or statute. It provides only what we may *not* do except under penalty; it does not give positive rights to do this or that. In this respect Professor Street thinks we are worse off than those who have certain individual freedoms embodied in their national Constitutions. Although Britain is a member of the United Nations Organization, which drew up a Declaration of Human Rights, our government does not recognize the jurisdiction of the European Court of Human Rights, which is for the citizen of Austria, Belgium, Denmark, Germany, the Netherlands, or Ireland a final court of appeal against his country's violation of human rights. It does not recognize the court because it maintains that all those rights are already safeguarded by Common Law. But Professor Street doubts this and recommends the setting-up in England of a Civil Rights Commission to which injured parties could refer grievances and which would act as a watch-dog against encroachments upon the rights of the individual. Our existing Court of Appeal may be too backward-looking, too bound by what courts have said in the past, to be effective in redressing wrongs that are being inflicted by new laws. Lawyers, who form the courts, are more interested in law than in justice. One of the developments of our time which is seen as a special danger is the delegation of the power of the courts to special courts, e.g. the Restrictive Practices Court, the Transport Tribunal, the Industrial Court, the Lands Tribunal, the Marketing Boards Tribunals, the Income Tax Commissioners, Rent Tribunals, etc. On matters of fact

the decisions of these tribunals are final, though on questions of law there is the right of appeal. Since their decisions may deprive individuals of home or livelihood and the tribunals are outside the ordinary legal system, there is growing uneasiness, not about their legality, but about their justice. Some look for an arbitrator, on the lines of a Scandinavian Ombudsman, who could settle a dispute upon principles of natural justice, of equity, instead of precedent or statute.

Trial by jury

Ironically enough, trial by jury, commonly regarded as the bulwark of the individual's right to a fair trial, began in the thirteenth century, when it replaced trial by ordeal, as a more certain method of ensuring conviction. There is criticism of trial by jury to-day, but this is directed more against certain details of its operation than against the principle.

(a) Jurors are selected at random from citizens occupying land or property above a certain annual value. This may have been a sensible principle of selection in the past, but to-day it excludes many who have the qualities necessary to return a true verdict according to the evidence. It excludes most women, since property is usually in the name of men.

(b) Trial by jury involves a considerable expenditure of time by responsible citizens, many of whom are merely held in reserve. If after a long trial the jury fail to return a unanimous verdict, there has to be a new trial, involving the country in further expense. But there has been an obstinate resistance to suggestions that a majority verdict should be admissible, even when they are advocated by a Lord Chief Justice. "It was felt to be an important safeguard of civil liberty to insist that no one shall be imprisoned if a single one of twelve reasonable men, selected at random, entertains any doubt as to his guilt." (Ref. Archer.)

(c) Although the jury is supposed simply to apply common sense to deciding upon questions of fact, the issues in a long-drawn-out trial are often so involved that the layman becomes too exhausted and confused to decide fairly. Sometimes a judge's summing-up, intended to help the jury, will last for hours, calling for much more than average powers of concentration from very average jurors. Fortunately, any deficiency in the jury in this respect nearly always results in the defendant being given the benefit of any doubt.

For discussion:

In some states of the U.S.A. the jury decides the penalty also. Do you think this is good?

Magistrates

Most magistrate's courts consist of a bench of three or more laymen (always an odd number), Justices of the Peace, whose services are part-time and voluntary, and who are guided in matters of procedure and law by a Clerk with certain legal qualifications. They were instituted originally as checks upon the power of the law officers of the Crown. Although there is to-day no such conflict, magistrates' courts are still a safeguard of civil liberties. To preserve those liberties more effectively there may be a need for changes in the system, particularly in the selection and training of the magistrates. Since 1964 all new magistrates have been required to attend a course of instruction. Here are four common complaints:

(a) Comparatively few people know how J.P.s are appointed. They are chosen by the Lord Chancellor on the advice of a committee in each county or county borough which, in theory, knows what "good and lawful" men and women in the district have the necessary standing, character and time to be magistrates. In practice, each advisory committee has to rely mainly upon recommendations from political and other well-organized groups. It cannot interview nominees since this would disclose the identity of its members, which is supposed to be secret. Selection by hearsay may result in some bad choices; on the other hand, it is possible that citizens who have already given proof of their altruism and ability in politics and social service ought to have this priority.

(b) In some areas it is alleged that J.P.s show bias, politically or socially. Since the advisory committees represent varying local interests and are careful to maintain a political equilibrium on each bench, and since the Home Office has insisted upon the appointment of some non-political nominees, there is little danger in most magistrates' courts of unjust decisions arising from prejudice. Advisory committees, however, take a very long time to change their social or political character and may well be out of touch with the districts they represent.

(c) The demands upon a J.P.'s time are considerable, and, since many employers are unwilling to allow their workers to be absent to undertake the duties of a magistrate, to say

nothing of the absence of compensation for loss of earnings, it is clear that local benches cannot be fully representative of the district's citizens.

(d) There are about fifty professional or stipendiary magistrates, mostly in London, who supplement lay magistrates. It is sometimes argued that stipendiaries should replace, not supplement, J.P.s. So far as a magistrate's first function is concerned, to decide upon matters of fact presented in evidence, there is little reason to think this would be a change for the better. One has to balance the professional skill of a lawyer, trained to sift evidence and, through daily contact with trials, deeply experienced in the ways of witnesses and advocates, against the layman's freshness of outlook, uninfluenced by legal history, his intimate knowledge of local conditions, and the possibility that three, or five, heads are better than one. But the magistrate's second function, sentencing offenders, might well appear to be more efficiently discharged by a stipendiary, as long as J.P.s receive such inadequate training (lectures, visits to prisons, etc.). But the art or science of sentencing requires considerable knowledge and experience of social services, of the effectiveness of various kinds of treatment, of social psychology, "of human nature and human affairs", as well as of law. In fact, as Barbara Wootton points out (see Ref.), most of this knowledge is denied even to judges, who have only their own personal experience on which to rely. The training of lawyers is still exclusively in law, not in sociology. May it not be possible that a bench of experienced laymen may pronounce sentence as correctly as a stipendiary, especially if they are given more thorough and systematic training?

Efficiency, however, is not the only yardstick. There is still a need for the public to feel that justice has been done, not simply that the law has operated efficiently. This is more likely if, for minor offences at least, sentence is passed by representatives of the local community rather than by a salaried official. For several reasons there has been a growing tendency in the last 25 years for barriers to be erected between the law and the public, between "them" and "us". If it is true that the chief reason why we have been a law-abiding people in the past is that for hundreds of years "the people took an active part in the administration of justice" (Lord Denning, see ref. Handbook, 1964), then it would be unwise in any way to reduce that part,

For discussion:

If you were charged with, e.g., careless or dangerous driving, would you choose to be tried by a magistrates' court or before a jury? Why? Would it be different if the offence were stealing?

The power of the police force

Sensational allegations of a misuse of police powers have been given great prominence in the press in recent years and have somewhat undermined public confidence in the police force, never very great in the working class and considerably diminished in the middle and upper classes since traffic offences have increasingly compelled them to see the police as prosecutors instead of as guardians of middle and upper class property. Harsh treatment, even "beating-up", "framing" suspects, "protection" rackets, pressure upon subordinates to act illegally, bribery, and corruption, have all been headlined. Some of the accusations have been substantiated and offenders have been severely punished; but it is clear that such cases are very rare, a very small proportion of all the cases coming before the courts. Public commissions of enquiry, as well as private police investigations, have shown the concern of all to maintain high standards of integrity among police officers. Nevertheless, the police force's interpretation of the public interest may lead to what some regard as unjustifiable interference with personal freedom in order to attempt to obtain evidence against a suspect (see Ref. Street). The police may arrest for a summary offence, they may not inform a person required for "questioning" that he is free to leave the police station at any time he wishes, they may insist that a witness visit a police station to make a statement, they may search without a warrant the premises of a person arrested, they may question a person in custody, they may not inform a person immediately he is taken into custody that he has a right to consult his lawyer; *yet all these practices are illegal*. Professor Street quotes from a letter written by a policeman in 1950: "The ignorance of the Great British Public neutralizes the Judges' Rules. When we deal with an educated man who knows his rights, we have had it, unless we have outside evidence enough." Yet, however careful the law is for an individual's liberty, it is equally important that the detection and punishment of guilty persons

should not be hindered by legal technicalities. That is one reason why the integrity of the police force is so vital.

For discussion:

What is "the public image" of the police force to-day? Compare and contrast, for example, "Dixon of Dock Green" and "Z-Cars".

Book references:

Adult School Handbook for 1964 (Section IV—"The Law To-day").

The Criminal Law. F. T. Giles. (Pelican. 4s. 6d.)

The Queen's Courts. Peter Archer. (Pelican. 6s.)

Freedom, the Individual and the Law. H. Street. (Pelican. 6s.)

The Police. Ben Whitaker. (Penguin Books. 3s. 6d.)

New Society, especially issues of March 14th, 1963, pp. 18-19 ("Sentencing: Art or Science", by Barbara Wootton), and October 10th, 1963, pp. 16-17 ("Can We Train the Magistrate?", by Gordon Rose). 1s. weekly.

(ii) PRISON

What is prison for?

A group of prisoners are arguing the question with their counsellor. Here are some of their observations, from an article written by an Assistant Governor for the April 1963 issue of *The Prison Service Journal*.

"Does it do any good?"

"It never done me any good. This is my third time and I daresay I'll be in again."

"It's to find jobs for a pack of lazy bastards that aren't clever enough to do anything else."

"It's all a conspiracy on the part of the moneyed classes to bolster up their privileges. There's no such thing as justice for you and me."

"You broke the law, so you're here."

"I've tried to keep out because I hate the bloody places. They've murdered me, institutions have, murdered all the goodness that was in me, till I'm poisoned for ordinary living. So now I belong to these places, and I'll be back. I'll probably be back till I die, because there's nowhere else for me."

"It's all for our good. Well, this has opened my eyes, I tell you, and there'll be no more. It's not worth it."

"I can't lay off the drink. Now, if they was to give me some treatment, or even some decent useful man's work, and let me pay back any harm I've done, instead of playing about with womanish tailoring and stuff . . ."

"Hell to work! Here it's not prison at all, it's bloody kindergarten. Well, that's not right. All the law says is you've got to be locked up; the rest is a liberty."

"I'll tell you what prison is for. It's for punishment. Just that and nothing more."

"Prison's like the coloured water the quacks give out to cure all ills with. How can the same thing be any good to all of us? Prison's a dead waste of time, and so is talking about it."

"Prison's a bad thing, but it's got some good in it. It's what you make of it."

Here are cleverly and vividly presented all the current views of the purpose of imprisonment: punishment, retribution, confinement, deterrence, rehabilitation, as well as some of the resentment and hopelessness of prisoners.

Question: What do you think prison is for?

Does it work?

Punishment

Sir Alexander Paterson said that people go to prison *as* punishment, not *for* punishment. Some might say the punishment comes later, in having been in prison. Even without the low diet, the dirt, the senseless hard labour, the harsh discipline, the beatings, the silence, and the solitary confinement of earlier days, prison is punishment enough. With all the humanitarian concessions of improved catering, libraries, and opportunities for conversation, recreation and education, nobody would choose to live in prison—where the loss of liberty is driven home by grim, forbidding and sometimes stinking surroundings, by the continual turning of keys in locks, by constant security checks, by unvarying routine, by sullen submission to power: nobody, except those unfortunate institutionalized creatures to whom prison is a haven from the reality outside, and for whom prison is the wrong place. Even an "open" prison is a place the prisoner is glad to leave.

Retribution

Most people think of imprisonment as making the offender "pay" for his crime. It is doubtful, however, whether the prisoner feels that he is justly punished and is paying his

debt to society. If it were possible for prisoners to earn enough to make financial restitution or compensation where appropriate, besides maintaining themselves by their labour, the idea of retribution might be a valuable part of punishment. But it cost an average of £487 19s. 9d. in 1962 to maintain a man in prison, to say nothing of maintaining his family. The Prison Commissioners, however, see in some prisoners signs of a desire to make up for what they have done:

"Some prisoners go out in their free time at week-ends to do voluntary work for the old, the blind, or the under-privileged, side by side with voluntary workers from various associations, in a spirit of restitution . . . Over the service as a whole, there is never any lack of volunteers to give leisure time for the benefit of some good cause, such as transcribing into Braille or recording text-books for the blind. At many prisons, men subscribe generously from their earnings to buy materials, and work throughout the year to provide toys at Christmas for children in the local children's homes or hospitals . . . It is good for a man's self-respect that such generous impulses should have free outlet and that every spark of social conscience should be encouraged." (1962 Report.)

Confinement

The success of prison as a secure lock-up may be estimated from the fact that in 1962, with a daily average prison population of 24,612 men, only 39 escaped from maximum security prisons, three from medium security prisons, 80 from outside working parties, and 127 absconded from open prisons, being absent usually for less than 24 hours and committing no further offence whilst at liberty.

Deterrence

"May God preserve the City of London and make this place a terror to evil-doers"—so reads the inscription on the foundation stone of Holloway Jail, laid in 1849. We cannot tell how many citizens are kept from crime by the terror of going to such a place. We know, however, that over 80 per cent. of prisoners do not come back for a second time, whether from fear of a repetition of a terrifying experience or from other causes. The remaining 20 per cent. do come back, again and again: they have become recidivists. Prison is no deterrent to them.

Rehabilitation

Imprisonment may not deter anti-social people from crime, but at least it brings them to a place where rehabilitation can be attempted. The 1944 Report of the Prison Commissioners stressed the need "to concentrate on those who return to prison after serving a first or even a second sentence, in the hope of preventing them from becoming habitual criminals". Prison Rule 6 (1944) prescribes that the treatment of prisoners should establish in them the will to lead a good and useful life on discharge, and fit them to do so. There is much controversy and some bitterness about methods of achieving these aims. So far as an outsider can tell, there is a difference of outlook between the far-seeing senior and specialist staffs on the one hand, and the disciplinary officers on the other, working under strain in difficult conditions and necessarily pre-occupied with security and order. The contrast between the attitude of junior officers in a "local" prison and in a special prison, e.g. Grendon Psychiatric Centre, where most of the officers are State Registered Nurses, is very marked.

"An analysis of women prisoners at Holloway, 1959-60, showed the lack of success with a recidivist group of alcoholics, prostitutes and petty thieves: one woman had had 14 fines, 9 periods of imprisonment, 2 of probation; others 97 fines, 21 imprisonment, 1 probation; 59 fines, 27 imprisonment, 5 probation; 118 fines, 32 imprisonment, 6 probation; 1 Borstal training, 3 probation, 20 fines, 15 imprisonment (age 36); 3 probation, 1 mental hospital; 13 fines, 4 imprisonment (age 32); 513 fines, 65 imprisonment (an elderly alcoholic)." (*Prison Service Journal*, July 1962.)

With such women it is not so much that they receive the wrong treatment as that they are sent to the wrong kind of institution.

What more can be done?

Accommodation

The existing prisons are too few for the number of prisoners; they are also hopelessly out of date. The daily average number of prisoners in 1962 was 30,066; the prisons had proper accommodation for only 26,502. Rehabilitation might be more likely if there were enough accommodation to classify and segregate prisoners according to the kind of

treatment most suited to their need. Most "closed" prisons were built at a time when treatment was based on the isolation of prisoners from one another. They are very large buildings that cannot be broken down into the small "therapeutic communities" favoured by advanced thought on penology to-day. In spite of bright colours instead of chocolate and green, there is little that can be done with them to alleviate the gloom and insanitariness which do so much to destroy the prisoner's self-respect. There are only two new "closed" prisons, at Stoke Heath and Blundeston, contemporary prisons where modern methods based on association may be fully employed in an environment carefully cultivated to make the whole day, consciously or unconsciously, a therapeutic experience. Many more are needed. More "open" prisons are needed also. They are a post-war development and still too few. Until 1962 only "star" prisoners, those serving a first period of imprisonment, were eligible to transfer to open prisons, but now there is one open prison for recidivists who are considered not beyond hope of rehabilitation.

Staffing

There are too few prison officers, and too few adequately trained for the rehabilitation of prisoners. The situation is not so precarious for men as it was a few years ago, but even to-day the hours worked are sometimes grossly excessive. *The Prison Service Journal* and *The Prison Officers' Magazine* indicate that there is considerable discontent over conditions of work, prospects of promotion, interference from "civilians", and so on. All these grievances need to be removed before much progress can be made towards rehabilitation. Much of the frustration seems to arise from not understanding or not approving of modern methods. "Occasionally a prison may seem to be full of men who do not want to be rehabilitated, watched over by men who do not want to rehabilitate them" (Hugh Klare). "Group counselling", for example, involves an officer in laying aside all privileges due to his position, while he sits with a dozen prisoners, encouraging them to talk freely, taking no offence at filthy abuse and obscenity, perhaps making himself a target for pent-up hostility and resentment that might otherwise be aimed at society when the prisoners were discharged. To some officers "this is the best thing that has ever happened in the prison service";

to others it is a betrayal of all the para-military standards in which they believe. Much educational pioneering work is necessary before prison officers as a whole accept the validity of the methods experts in penology are now advocating. Though they are usually humane enough to co-operate wholeheartedly in the treatment of prisoners who are obviously mentally ill, they share with most of us an unwillingness to see bloody-mindedness, malice, wanton damage, unprovoked assault, etc., as illnesses. On the other hand, psychiatrists and psychologists, acting as consultants in prisons, are aware of the parallels between the behaviour of the mentally ill whom they treat outside prison, and the criminals they meet inside. They have seen "therapeutic community" methods gain acceptance through their success in mental hospitals. They think these methods would work with criminals. There is a need also, in prisons, for more sociological research. Such research was useful in preventing break-downs in the fighting services during the war: it should be helpful in the rehabilitation of prisoners.

The Howard League for Penal Reform

The Howard League is a small voluntary association which has as its objects "the prevention of crime, and the promotion of constructive treatment methods for offenders". The League was founded in 1921, having been preceded by the Howard Association founded in 1866. In 1949 Sir Lionel Fox, Chairman of the Prison Commissioners, wrote:

"Its existence is recognized by authority as being like that of 'Her Majesty's Opposition' in the House of Commons, completely desirable and necessary. The Prison Commissioners are generally prepared to give the representatives of the Howard League full information and facilities to visit their establishments, and welcome their activity as a useful corrective to official complacency."

The League's distinguished secretary for many years, Hugh Klare, is now First Criminologist at the Council of Europe, Strasbourg.

Book references:

- The English Penal System.* W. A. Elkin. (Pelican. 3s. 6d.)
Common Sense about Crime and Punishment. C. H. Rolph.
(Gollancz. 12s. 6d.)
Anatomy of Prison. Hugh J. Klare. (Pelican A558. 4s.)

- Pentonville, a sociological study of an English Prison.* T. and P. Morris. (Routledge and Kegan Paul. 50s.)
- The Prison Service Journal.* (H.M.S.O. 6d. per issue.) Besides those referred to in the text, the issue of July 1962 contains an account of Ley Hill open prison.
- New Society.* (1s. weekly.) The issue of February 28th, 1963, has an article by John Madge on Blundeston, that of June 13th, 1963, one by Hugh Klare on Swedish prisons.
- Gate Fever.* Buxton and Turner. (Cresset Press. 21s.) A lively account of two civil offenders' horrified reaction to an old-fashioned women's prison.
- Annual Reports* (free) of the Central After-Care Association and of the National Association of Discharged Prisoners' Aid Societies (289 Borough High Street, London, S.E.1).

(iii) "A MAN FOR ALL SEASONS":

A play of Sir Thomas More, by Robert Bolt

NOTES BY PIERRE EDMUNDS

A Man for All Seasons, by Robert Bolt (Heinemann's drama library. 7s. 6d.). Also in *New English Dramatists—6* (Penguin Plays. 4s. 6d.). In the notes, page references are given first to the Heinemann edition, and then, in brackets, to the Penguin edition.

Mau of history

A Man for All Seasons is sub-titled by its author "a play of Sir Thomas More", and it is important to remember that More was a real person, living at a particular time in history. He was born in 1478, won European fame as a scholar—among other things, he wrote *Utopia*—became England's Lord Chancellor in 1529, was beheaded for high treason in 1535, and was canonized four hundred years later. (Some members may like to look back at the study of his life in the 1948 Adult School Study Handbook, *Towards Adjustment*.)

The background to his martyrdom, and to the play, is provided by King Henry VIII's determination to divorce his queen, Catherine of Aragon, and marry Anne Boleyn. Catherine, the daughter of Ferdinand and Isabella of Spain, had been the wife first of Henry's elder brother, Arthur, who had died only a few months after the marriage. For reasons of state, it was thought essential for Henry to take Arthur's

place. So the Pope dispensed the couple from the law forbidding marriage to a deceased brother's wife. Henry and Catherine were married, and lived together for more than 20 years. In all that time, Catherine produced no surviving son—only a daughter who, later, became Queen Mary Tudor. By the late 1520s, Henry had convinced himself that to marry Catherine had been a sin, punished by this lack of a son. The Pope was asked to grant a "divorce", on the grounds that his predecessor's dispensation had been invalid. Whether he could have done so is debatable; but he was, in any case, in the power of Catherine's nephew, the Emperor Charles V, who was enraged at the slight to his aunt. The Pope temporized, and Henry, by now infatuated with Anne Boleyn, who was expecting his child, grew impatient. Ready to hand was a priest, Thomas Cranmer, who already sympathized with the Lutheran revolt against Rome, and whom Henry made Archbishop of Canterbury. Cranmer proposed a solution to the problem: deny the power of the Pope to issue the earlier dispensation, and have the divorce question settled in England, where the word of the King was law.

Law and conscience

"Where the word of the King was law." But was it? Thomas More was the greatest lawyer of the age, and Lord Chancellor of England. His conscience forbade him to acquiesce in what the King and his agents were doing; and he believed that he had the law on his side.

These are the two great themes of the play: the sanctions, and limitations, of human law; and the absolute inviolability of conscience, which reflects the law of God and is the most sacred aspect of man's personality. Of course, says More in the play, the apostolic succession of the Pope is a theory, in the sense that you cannot see or touch it—

"But what matters to me is not whether it's true or not, but that I believe it to be true, or rather, not that I *believe* it, but that I *believe* it."

In his preface to the Heinemann edition of the play, Bolt makes it clear that it was this that attracted him to More, even though he did not share his religious faith:

"Thomas More . . . became for me a man with an adamant sense of his own self. He knew where he began and left off, what area of himself he could yield to the encroachments of

his enemies, and what to the encroachments of those he loved . . . at length, he was asked to retreat from that final area where he located his self. And there this supple, humorous, unassuming, and sophisticated person set like metal, was overtaken by an absolute primitive rigour, and could no more be budged than a cliff."

Form and language

The play covers the years 1529 to 1535, and has been written in a form which allows the action to move swiftly and continuously. There are no separate "scenes". One passage flows into another, with lighting and furnishings to make the necessary changes to the permanent setting.

Linking one section to another, and providing background information when necessary, is a character called the Common Man, who also plays a number of small parts—More's steward, a boatman, a publican, and so on. He acts as "chorus", commenting on the action. Those who know Thornton Wilder's *Our Town*, which was described in the 1950 Study Handbook, will be reminded of the "Stage Manager" in that play.

One of Bolt's achievements has been to find a form of language which suggests the historical setting of the characters without any "gadzookery" or deliberately archaic words and phrases. He has succeeded so well that, at a number of points, he is able to use More's own words without showing the joins.

He has also tried to use particular imagery, or word-symbolism, throughout the play.

"As a figure for the superhuman context," he explains, "I took the largest, most alien, least formulated thing I know, the sea and water. The references to ships, rivers, currents, tides, navigation, and so on, are all used for this purpose. Society, by contrast, figures as dry land."

Remember this point during the readings from the play, and see whether you think Bolt has succeeded in this particular aim or not.

Suggested readings

Schools will need to select in advance from among the readings suggested, in the light of the time they are likely to have available.

Before the readings, look at the author's own note on the characters, printed at the beginning of the play. Further comments on them will be found later in this study.

PART ONE

The play begins after a convivial evening meal in More's house at Chelsea. It is well worth reading this scene as an introduction to the characters, and to get the flavour of More and his family. Notice particularly the simple, matter-of-fact prayer on page 8(31).

Read: from the beginning to "Be a teacher"—1-9(25-32).

We next see More with Cardinal Wolsey, in a scene which contrasts Wolsey's venal time-serving with More's clear-headed honesty.

Read: from "It's half-past one" to "Like yourself, Your Grace"—10-13(33-36).

These two scenes provide the background to the play. In succeeding ones we see how delicate a path More must tread, as he encounters the Spanish ambassador, Chapuys, and as he disputes with his future son-in-law, William Roper, at this time a keen Lutheran.

Wolsey falls from power because he cannot get the King's divorce through quickly enough; and the form Bolt has chosen for his play enables that fall to be suggested with wonderful theatrical effect—20(42).

Then we meet Thomas Cromwell, the evil genius behind the King, and the man who is to bring about More's own death.

Read: from "Rich! What brings you to Hampton?" to "I can't tell you anything!"—20-23(42-45).

We first see More and the King together in a scene which recalls the story in our childhood history books, of how Henry VIII would walk in the garden at Chelsea with his arm about More's neck. Bolt leaves us in no doubt about the uncertainty of Henry's friendship.

Read: from "I am a fool" to "... and so I give you my thanks and say Good night"—30-34(51-55).

In the next few pages of the play, we see More with his family again, and learn that William Roper is now as convinced a Catholic as he was once a Lutheran. The family

scene is interrupted by Richard Rich, who is by now serving Cromwell's interests. When Rich goes out, there is a short but important scene in which More states his faith in law.

Read: from "Arrest him" to "They put about too nimbly"
—38-39(59-60).

The first part of the play ends with a frightening picture of Cromwell in action, subduing Rich to his purposes.

Read: from "Is this a *good* place . . . ?" to the end of
Part One—41-46(62-67).

PART TWO

Two years have passed.

Read: from "The interval started" to "were common practice"—47(68).

The Act of Supremacy, making the King supreme head of the church in England "as far as the law of God allows", has been passed. More has decided to resign the chancellorship if the bishops themselves submit to Henry's will. The Duke of Norfolk arrives with the news that all except John Fisher, Bishop of Rochester (who was later canonized with More), have submitted, and that Convocation has severed the tie with Rome. In spite of the pleas of his friend and his family, More resigns.

Read: from "Convocation's knuckled under" to "I shall miss you"—52-57(72-77).

Although More does not publicly condemn what has happened, his refusal publicly to *support* it is dangerous to the King: "This 'silence' of his is bellowing up and down Europe," says Cromwell, who is determined to subdue him or destroy him. While Cromwell manoeuvres to find some weakness in More's character or career, the Spanish ambassador tries still to involve the former chancellor on the other side in the struggle. More is too clever for both, as his first encounter with Cromwell in the play shows.

Read: from "I'm sorry to invite you here" to "won't come out of harbour"—66-69(86-88).

As More leaves after this interview, he encounters first Norfolk and then Roper, who tells him that there is to be a new Bill about the marriage. These two scenes are of great importance in showing us More's character.

Read: from "Howard! . . . I can't get home" to "and study this Bill"—70-74(89-93).

But More cannot escape. If existing law cannot touch him, the King and Cromwell will make new law. He is imprisoned in the Tower. In the following scene, note particularly how cleverly Bolt has placed the Common Man's speech about what happens later to those who hunt More now; it comes at a point when our interest in them has been sufficiently aroused, but still in time to impart dramatic irony to the rest of the play.

Read: from "Now look!" to "May I see my family?—No!"—74-80 (93-98).

But Cromwell decides that More's family may dissuade him from his course, and so allows them to visit him.

Read: from "Sir, come out!" to "A lion! A lion!"—82-86(100-104).

From now on, More's fate is sealed. He is convicted on the perjury of Richard Rich, sentenced, and executed. These scenes are history unadorned, and More's speeches in the play are more or less as he himself spoke them at the time.

Read: from "Prisoner at the bar" to the end of the play—96-99(112-116).

Some of the characters

As we would expect, the character of *Thomas* dominates the play. All that history tells us of him is represented here: his honesty, his wit, his humanity, his love for his family and his friends. All these, and especially his proper respect for his own integrity, will have been brought out in the readings.

The next most interesting character is the *Common Man*. Bolt tells us in the preface to the Heinemann edition that "the word 'common' was intended primarily to indicate 'that which is common to us all' . . . I had meant him to be attractive, and his philosophy impregnable . . ." Yet, in his own description of the characters, he writes of the Common Man, "His face is crafty, loosely benevolent, its best expression that of base humour." Consider the behaviour of the Common Man in the characters he portrays: the opportunist steward who begins by stealing his master's wine and ends by deserting him to serve the social-climbing Rich, whom he despises; the

boatman who is not available when More's star begins to set; the publican, so accommodating to Cromwell's plotting; the jailer; the executioner. When presented in London, the play was provided with an alternative ending, which is printed in the Penguin edition. In this, the Common Man speaks the last word to the audience: "I'm breathing . . . Are you breathing, too? . . . It's nice, isn't it? It isn't difficult to keep alive, friends . . . just don't make trouble—or, if you must make trouble, make the sort of trouble that's expected. Well, I don't need to tell you that. Good night. If we should bump into one another, recognize me." Is this philosophy "impregnable"? Do you recognize yourself in its spokesman?

The other characters are shown in the terms with which history has made us familiar. There is the delightful, devoted *Margaret Roper*; her meeting with her father on his way to the block is here—and notice, too, how skilfully Bolt shows us her famous learning, and the King's very masculine reaction to it—27-28 (49-50). There is the brusque *Alice More*, whose loving anxiety for her husband finds expression usually in impatience. There is the utterly debased, Machiavellian (in the strict sense) *Cromwell*, devious and sadistic—consider his scene with Rich at the end of Part One. *Rich* himself is cleverly drawn. His inherent weakness of character is recognized by More from the first: "Be a teacher—a man should go where he won't be tempted." Yet More gives him his friendship, and is repaid with treachery. Notice how readily More gives, and Rich denies—3 and 21 (27 and 43); and the contrast between the two "We're old friends"—Rich's "respectable affability" and More's transparently honest generosity—59 and 66 (78 and 86).

Section VI

Unable to Cope

NOTES BY GWEN PORTEOUS

"They that are whole need not a physician; but they that are sick" (Luke 5, 31).

In a world in which expansion of knowledge is enormous, in a century marked by great material progress, there are indications of serious sickness, both personal and social. A growing number of people, many of them young, lack any persistent aims or goals, or, under the stress of their daily experiences, they have lost any sense of purpose they may once have known. They have become misfits, isolated in society, lonely and sick. The studies which follow seek to tell of their sorrows and to discover some ways in which they may be helped. Living satisfactorily in the community is largely a matter of relationships. The capacity to form lasting ones involves a great variety of factors, physical and psychological. Healthy development produces a balanced, integrated personality. Deprivation, physical or emotional, can stunt growth and lead to serious breakdown and consequent despair. Both knowledge and compassion are needed for understanding.

(i) THE ALCOHOLIC AND THE DRUG ADDICT

(a) The Alcoholic

Some of the facts

Alcoholism is an urgently pressing problem in all the industrialized countries to-day. According to a Government White Paper published on August 1st, 1963, the number of people convicted for drunkenness in England and Wales in 1962 was 83,992, an increase of 9,298 on the previous year's figure and the largest such increase for at least eleven years. But alcoholism is not to be equated with drunkenness, and the number of true addicts has been estimated at about

300,000—which is a seriously disturbing number of people to be suffering from a progressively disabling disease.

There is more than one type of alcoholism, but it is the one known as “delta” which is on the increase. In this the patient exhibits “an inability to abstain rather than loss of control with complete inebriation”. The sufferer is never completely sober but never really drunk.

It should be realized that alcohol is a depressant and not a stimulant. It is thought that one reason for increased addiction relates to the kind of life that has to be lived in a highly industrialized society. To get the benefits of the sedative properties of alcohol, increasing quantities have to be taken, and in time the toxic effects on the body constitute a disease in themselves. It is the chronic or final stage of the disease, with the complete breakdown in physical, mental and social health, which is described as alcoholism.

Some of the causes

(i) Physical or mental disabilities, leading to tendencies towards alcoholism. Some of these may be inherited.

(ii) Environmental factors, in either the home or the neighbourhood.

(iii) Immature personality; rootlessness; an “end of the tether” condition.

The disease is said to be increasingly common among those whose work leads them to “live on their nerves”—people in show business, in creative artistic activities, in journalism, in big business, etc.

Treatment

Many industrialized countries, notably the United States and Russia, have enlightened schemes for dealing with alcoholism. Great Britain lags far behind. There are a few specialized units of treatment within the National Health Service, but the number is totally inadequate. When alcoholics have reached the stage when treatment is imperative, they too often have to be admitted to the local mental hospital instead of to a specially equipped and staffed alcoholic centre. Such facilities as exist are, in the words of a memorandum by a joint committee of the British Medical Association and the Magistrates' Association, “grossly inadequate”. Thus it has fallen to the voluntary bodies to provide direly necessary help.

The Carter Foundation

A close relation exists between this Foundation and the Alcohol Unit at Pentonville Prison. Here, men whose imprisonment is due to their being alcoholics rather than professional criminals are given pre-release treatment, after which they are passed on to the Carter Foundation which tries to help every case sent to it, however initially unpromising. A fairly encouraging proportion have been rehabilitated. The social aspects of treatment are always important, but in the early stages medical care is at least equally necessary. The patient must cease drinking once and for all, for "tapering-off" methods can go on indefinitely. A non-habit-forming tranquillizer is given to help over the first terribly difficult forty-eight hours. When the alcoholic ceases to drink, the toxic effects of alcohol gradually disappear and the basic personality begins to emerge. It may become evident that the patient is not a true alcoholic, but the victim of a mental condition which he has tried unsuccessfully to cure by means of alcohol.

To break the habit

To cease drinking is to be only partially cured and to remain very insecure. The habit must be broken, and through this stage the patient needs all the support that can be given him—medical, personal and social. Sometimes what is known as "aversion" treatment is given. This produces a conditioned reflex against alcoholic drinks by the use of emetic drugs. It is of limited value, however, since the reflex ceases to operate as soon as the patient takes the first drink without feeling nausea. The use of Antabuse has been found more effective in breaking the habit. This is taken once daily and is generally well tolerated unless the patient drinks, whereupon he becomes unpleasantly sick and ill. The advantage of Antabuse is that the patient has to make only one decision daily, in contrast to the constant resolutions that are necessary whenever he is in the neighbourhood of a drink.

When medical treatment has done its utmost, all patients receive psychotherapy help, designed to improve their personal attitudes towards their problems. Alcoholics cannot stand up to frustration and exhibit a high degree of resentment for the most trivial causes. Rather than face their problems squarely, they resort to any available means of escape and self-deception. The Carter Foundation provides enlightened

individual and group psychotherapy to rehabilitate the sufferer and promote emotional maturity. The patients are warmly encouraged always to turn in times of stress to the clinic rather than to the bottle. Gradually, many do come to stand on their own feet. More lives might be saved from the tragic wastage involved in alcoholism if the existing facilities for treatment were extended. Above all, early treatment centres which alcoholics could be encouraged to attend should be set up without delay.

Alcoholics Anonymous

Alcoholics Anonymous (A.A.) was started in America in 1934 by two men who realized that they had a drinking problem which they could not master individually. They interested others, and A.A. came into being. It arrived in Britain in 1947. There are now more than 300,000 members in some 9,000 groups in more than 70 countries. It is described as a fellowship of men and women, themselves alcoholics, "who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism". The only requirement for membership is honesty and a sincere desire to stop drinking. There are no dues or fees, and the movement is self-supporting. Members admit that of themselves they are powerless over alcohol and that their lives have become unmanageable. Meetings of local groups are held regularly and members are encouraged to turn to a Power higher than themselves to restore them to sanity. They are not asked to promise anything to themselves or to others. They *are* asked in the strength of God to refrain from "taking the first drink *to-day*". Beyond that they do not commit themselves.

Alcoholics Anonymous and the Carter Foundation are not in conflict and need not be alternatives. Each can powerfully supplement the other, and any help for such sorrow and suffering is to be welcomed from whatever source it comes.

(b) The Drug Addict

Some of the facts

The World Health Organization has defined drug addiction as "a state of periodic or chronic intoxication

detrimental to the individual and society, produced by the repeated consumption of a drug, natural or synthetic. Its characteristics include: an overpowering need or compulsion to continue taking the drug and to obtain it by any means; a tendency to increase the dose; a psychic and sometimes a physical dependence on the effects of the drug."

It is difficult to obtain all the facts about this addiction because its addicts tend to lead unstable lives, constantly changing homes, work and doctors. Their activities are hard to trace, but evidence is accumulating that drug addiction is becoming an increasingly serious problem in Britain. Addiction to the "classic" drugs, such as morphine, heroin and cocaine, is not increasing notably. There has, however, been a serious increase in the use of marihuana, with the number of convictions in London rising from 185 in 1959 to 600 in 1962. More disquieting is the increasing addiction to what have been called the "fringe narcotics". These, which include "purple hearts", are relatively easy to obtain as compared with opiates or even marihuana. The drugs involved here include the barbiturates, especially of the short-acting type.

Certain of these drugs, such as amyl nitrate, can be supplied without prescription, and it is alleged that in an all-night chemist's shop in London there were boxes of this drug piled on the counter ready for sale to anyone wishing to buy it. It has also been stated that some chemists sell drugs of the amphetamine group without a prescription and that they can also be obtained without difficulty in certain London restaurants, clubs and bars in the early hours of the morning. The serious suggestion has been put forward by some authorities that addicts tend to progress from such narcotics, first to marihuana and then to drugs of the opiate type—which is a very serious matter indeed. Clearly, we cannot be complacent about this situation in Britain.

Addicts and the law

In general, addicts come into contact with the law only because their sole means of obtaining drugs involves breaking the law. In only a few countries, such as Greece, is addiction itself a crime. The addict's most usual crime is the forging and altering of medical prescriptions, though, where this fails, he may steal the money needed to buy drugs.

Some of the causes

Many of the causes are the same as those leading to alcoholism. There is generally some personality difficulty to which the drug appears to offer a solution. More accurately, it enables the addict to avoid the necessity of having to find any real solution to his difficulties. The effect of the drug while it lasts is the experience of complete physical and mental well being. "Euphoria" is the word used to describe this condition. If the reality is a sense of being unwanted, rootless and lonely, it will be understood how certain drugs can completely enslave human beings.

Some of the effects

There is generally a notable deterioration of behaviour—physical, mental and moral. An addict becomes increasingly unstable, drifting irresolutely, often becoming delinquent. A terrifying physical dependence on the drug is built up, which can only be realized by knowing of the equally terrifying effects of abstinence—crying, vomiting, sweating, perhaps also diarrhoea, fever, blood pressure, etc. These most distressing symptoms reach their peak 48 to 72 hours after the last shot of morphine. Is it any wonder that the addict uses any means to recover his source of supply?

The cure?

Medical opinion supports the view that the drug addict is not a criminal but a sick person gravely in need of treatment for what is a most intractable form of illness. Only complete abstinence is of any avail, and the extreme unreliability of the patient makes any treatment on a voluntary basis unpromising to say the least. It has been described as "resistant equally to prayer, prison and psychiatry". But such a counsel of despair should not be accepted too easily, and news of a hopeful experiment in America should be noted. *Synanon* is an organization formed in California five years ago. It has produced an impressive amount of evidence of the same kind as that of Alcoholics Anonymous, namely, that addicts working together *can* cure themselves and each other. *Synanon* was founded by Charles Ederich, a business man who was never himself a drug addict but an alcoholic. He was cured

by Alcoholics Anonymous and decided to apply its methods to drug addiction. He thought, however, that Alcoholics Anonymous relied too much on a higher Power and too little on reaching the psychological roots of alcoholism. He gathered a group around him which was inter-racial and included both men and women, mostly young. Synanon has from the beginning drawn the interest and support of the professionals—sociologists, doctors, psychiatrists and probation officers. Although all are not always happy about somewhat amateur psychiatric treatment, all admit that it has worked. It has been described by one eminent sociologist as “the most significant breakthrough in the rehabilitation of narcotics addicts yet attempted”. Where law, medicine, psychiatry and social work have frequently failed, Synanon, run by addicts themselves, has helped many back into society.

For discussion:

(i) How would you describe the “physician” (non-medical) needed by these sufferers? Is there a “physician” in your school?

(ii) It is undoubtedly true that some people more than normally sensitive to truth, beauty, ugliness, cruelty or stupidity, become alcoholic. Try to understand and explain this.

(iii) Can a good Adult School help to prevent conditions which lead to addiction? Giving personal care to addicts is a long and costly task. How far might members of a school share such care?

Information about need could be obtained from Alcoholics Anonymous, probation officers, clergy, ministers, welfare officers, etc.

For reference:

Alcoholics Anonymous, 11 Redcliffe Gardens, London, S.W.10, will supply leaflet information and two pamphlets—*Alcoholics Anonymous and the Medical Profession*, and *Alcoholism the Illness*, by Bill W.

“Addict, heal thyself.” An article, by C. D. Champlin, in *New Society* (No. 58. November 7th, 1963).

Come, Fill the Cup. Rosalind Wade. (Macdonald. 1955. 12s. 6d., Arrow Books. 2s. 6d.) A novel, dealing with alcoholism.

Synanon: The Anti-Criminal Society. To be published by Macmillan in 1964.

A SENSE OF PURPOSE

(ii) "NO ONE CAME"

The aged

"No one came." This was the day-by-day entry found in the diary of an old lady who died alone, at the age of nearly a hundred. The incident pin-points in a vivid way what can be the plight of the elderly in present-day society. This study is concerned primarily with ways of giving voluntary help.

Some of the facts

The proportion of elderly to young people in Britain continues to grow. In 1940 there were some five and a half million people of pensionable age; now there are eight million; in 1980 there are likely to be nine and a half million or 17·4 per cent. of the population, as compared with 14·9 per cent. now. The majority lead active, independent lives, but an increasing number need help of some kind. According to the last census, 50 per cent. more people live alone than in the former one, the majority of them old people. The pattern of society is changing all the time. Families are smaller and the generations more spaced out than they once were. People tend to live longer, and old people find themselves with no one to whom to turn for companionship. Relatives who would like to visit may be unable to do so for a variety of reasons, often justifiable. There may, on the other hand, be sheer indifference and neglect which are wounding to pride and love.

The difficulty of the elderly may be a physical one, such as rheumatoid arthritis or the effect of a stroke. It may be the weakness of age, physical or mental. If, as often happens, there is the added burden of bad accommodation or poverty, there will be dire physical need. In any case, as people grow old, unless there is a strong inducement to stay in the stream of life, they tend to drop out and lose contacts which once were precious to them. Yet a greater problem possibly than loneliness is the sense of being left without any purpose in living. The need to belong, to be useful, to have opportunities for loving and being loved, is strong, deep and universal. It is the measure in which this need is met which largely determines happiness and a sense of purpose. To be left out of life, useless and unwanted, may be to wish for death.

How to help

Visiting is one of the most acceptable ways of giving voluntary help. It can mitigate the loneliness and isolation which many old people feel when they live alone. It can compensate to some extent for the lack of satisfying relationships in the lives of these people and is thus a remedial service of great importance. Little by little an entirely individual relationship should grow, based on genuine affection, concern and interest. Visitor and visited should meet as equals, with no hint of patronage or of conscious doing good. As soon as possible the elderly person should be aware of individually contributing to the value of the occasion. The visitor should be a good listener, even to the same stories told over and over again.

On the practical side the following suggestions may be useful:

(i) See that everyone knows of the services offered by voluntary and statutory organizations, e.g. meals-on-wheels, clubs, arranged holidays and outings, chiropody, etc. Arrange means of making the necessary contacts, if there are signs that such help is needed.

(ii) Observe whether there would be a welcome to offers of lifts to church or occasional outings, assistance with housework, chopping wood, gardening, changing library books.

(iii) If there seems to be serious financial hardship, give information in the right quarters. It is no part of the purpose of visiting to give financial help; to do so might easily spoil a friendly relationship.

(iv) Find out whether the elderly person is on a doctor's list. If not, and if there seems need of medical help, inform the secretary of the old people's welfare committee.

(v) Remember always that many old people wish to retain their independence as long as possible. Their natural dignity should be respected.

Homes and institutions

It is not possible to deal adequately with these in the space here available, but note should be taken of Mr. Peter Townsend's searching book on the question, *The Last Refuge*. It contains a grave indictment of the treatment of old people in homes and institutions, public and private. The book is well documented and has not been challenged in any important

respect. There is no adequate system of regular inspection of these homes and no single special enquiry has been made into them since the Poor Law was abolished in 1947 and the new system inaugurated. Mr. Townsend's investigation, financed by the Nuffield Foundation, is a private substitute for a Blue Book now long overdue. It reports that the majority of those who enter institutions do not want to stay and are subjected to a great deal of unnecessary misery and spiritual isolation. This is often due to underpaid and untrained staffs and to serious understaffing in any case. The following are a few of Mr. Townsend's conclusions:

(i) In these institutions there is a minority of devoted and imaginative staff and contented residents. The minority is small.

(ii) Former public assistance institutions, many only slightly improved, still provide over half the local authority accommodation for old people.

(iii) Most of the newer and smaller homes built or adapted since the war provide better physical accommodation. But life within them for far too many of the inmates is still isolated and unnatural.

(iv) The whole institutional provision for old age may be ill-conceived. As one matron said, after showing Mr. Townsend one of the best homes he visited: "I know I have been talking to you like this, but I really wonder whether it is the answer. We all try to think we have done the right thing because these places are here. But fundamentally I think we are wrong. People want to live in their own homes. There is no substitute."

(v) Here is the conclusion to which Mr. Townsend's survey drove him. "We rated all the old workhouses, nearly three-fifths of the post-war local authority, over one-fifth of the voluntary and two-fifths of the private homes as poor, very poor or bad."

In view of the fact that there are upwards of 100,000 aged people who are now resident in institutions and private homes, there is no room for complacency. The sorrows of old people, so little deserved and imposed on such helplessness, cannot be disregarded by Adult School members.

For consideration:

(i) What would be your standard of comfort and care for a home for old people?

(ii) Do you agree with the matron's words quoted above? If so, try to face some of the difficulties involved. Is it always right, on either side, for elderly people to live with their married children?

(iii) Is there an ideal solution? If not, what is the nearest to it that may be possible? In all circumstances the natural dignity of age must be respected.

(iv) "Everyone has a right to his own death." How would you interpret this in terms of old age?

For reference:

The Last Refuge. Peter Townsend. (Routledge. 60s. or from a library.)

The Elderly Individual in Modern Society. (National Council of Social Service, 26 Bedford Square, London, W.C.1. 5s.)

The report of The Care of the Elderly Conference, 1962.

"Adult Schools are groups which seek on the basis of friendship to learn together and to enrich life through study, appreciation, social service, and obedience to a religious ideal."

(*Minute of Education Committee, 1948*)

Section VII

Living to Rule

NOTES BY PIERRE EDMUNDS

This section describes the aim and work of people so strongly convinced that the purpose of life is union with God that, either literally or in spirit, they have set themselves apart from the common preoccupations of the world, in order to achieve that purpose by observing as strictly as possible the gospel precepts of poverty, chastity, and obedience. These people are members of the religious orders.

Many adult schools will have monasteries, convents, or other religious houses close at hand. They would probably get an interesting and vivid picture of "the religious life" by inviting members of these institutions to speak to them.

(i) MONKS, NUNS, AND OTHERS

People set apart

There seems to be a constant fascination about those who are, in one way or another, set apart from the rest of us; and particularly so when, like monks and nuns, they live in houses relatively closed to the outside world. It is true that, in these days, most English towns have their convent schools for girls, and many have boys' schools run by one or other of the religious orders of men. Parents and relations of the pupils know something of the daily life of these communities, but, even to them, much of it remains a mystery—and the mystery often includes the most important aspects of all: the aims of the community, the "rule" under which its members live, and the life of prayer which sustains them.

A vigorous movement

Monasticism—or "the religious life" as it is usually called in the Christian church—is a feature of many religions. It was already present in pre-Christian Judaism, and took root among the earliest Christians. It has played a varied and

vital role in the history of Christianity, and the statistics alone show it to be very much alive to-day.

Throughout the world, there are some 320,000 men and 1,000,000 women in the Catholic religious orders. In England and Wales there are no fewer than 72 Catholic religious orders for men, and 208 for women. Many of these, of course, have more than one "house"—the common term used to cover monastery, abbey, priory, convent, and any other centre. There are, for example, 1,238 convents of women in England and Wales.

These are striking figures when it is remembered that all religious houses in this country were suppressed in the sixteenth century, and did not begin to re-appear until about 150 years ago.

In the same short period the religious life has revived in the Church of England. There are now 11 Anglican houses of men, and 43 of women.

From hermitage to monastery

The aim of the religious life, as of all Christian living, is unity with God. The "religious" (again, a common term used to denote monks, friars, and members of other religious orders, as well as nuns) believes that he can best achieve this by, in some sense, withdrawing from the world.

In the earliest times of Christian monasticism, this withdrawal was complete. The person concerned moved out from town or city to live as a hermit, a solitary, in the desert or the forest, where he could meditate in silence and subordinate the demands of the body to those of the spirit. The very word "monk" comes from a Greek word meaning "alone". It was not long, however, before the reputed holiness of the hermits attracted disciples, who came to live nearby. From this it was only a step to some form of community life: praying together and eating together, whilst still preserving, as far as possible, the ideals of silence and solitary communion with God.

Such community living involved the acceptance of certain rules; and, for some two or three hundred years, various combinations of rules were adopted by various communities and groups of communities, with varying degrees of success. Foremost among them were the rule of St. Basil (mid-fourth century), which remained the basis of monasticism in the

Eastern churches, and the Irish rule of St. Columbanus (end of sixth century), a tough, ascetic discipline which seemed likely, at one time, to dominate Western Christianity.

St. Benedict

The dominant form of Western monasticism, however, turned out to be that propagated by the great St. Benedict (about 480-547). The famous Rule which he set down at Monte Cassino some time after 534 included, of course, the fundamental religious vows of poverty, chastity, and obedience; but, for the rest, and by the standards of asceticism that had gone before, it was liberal and generous. As St. Benedict himself wrote:

"We have, therefore, to establish a school of the Lord's service, in the setting forth of which we hope to order nothing that is harsh or rigorous."

So balance was the keynote. There was no undue stress on bodily mortification. Meat was allowed for the sick, wine for those who could not do without it. Eight hours' sleep was allowed daily. Some six hours a day were to be spent in work—at that time, clearing the forests and cultivating the land; and four or five hours in reading and study.

Some four or five hours a day, rather less than in earlier rules, were to be devoted to prayer, and especially to the great corporate prayer, the *opus dei*, or work of God. This, usually known as the divine office, is the official daily prayer of the church, divided into eight separate sections or "hours": matins, lauds, prime, terce, sext, none, vespers, and compline. (The Book of Common Prayer later combined elements of matins and lauds to form morning prayer, or matins, and elements of vespers and compline to form evening prayer, or evensong.) These "hours" consist of psalms—the whole psalter is covered once a week—hymns, and readings from the Bible and from the writings of the saints.

Benedictine monks chant the divine office in choir, and members of most religious orders, though not all, chant or recite it together each day. Contained in a book known as "the breviary", it must be recited daily by every Catholic priest.

One of the most notable features of the Benedictine Rule is stability. The Benedictine monk, in marked contrast

to members of some other religious orders, is attached to a particular community, a particular abbey.

Monks and others

Before we go on to consider why other religious orders were needed, how they came into being, and the work they do in the world, it may be useful to remove some misunderstandings which sometimes arise.

1. Strictly speaking, only members of the Benedictine order, and those stemming more or less directly from it, should be called "monks". Franciscans, Dominicans, and Carmelites are called "friars", from the Latin word for "brother". Jesuits, and some others, speak of themselves as members of "societies", not orders. To speak of a Jesuit monk is rather like calling an alto a bass because both are singers.

2. Not all monks (and members of religious orders) are priests. Monasticism was originally a lay movement—that is, a movement among men who had not taken holy orders. Nearly all the religious orders, including the Jesuits (see below), contain some who are not ordained as priests, known as lay-brothers. Some orders do not contain any priests at all.

3. Not all priests are members of religious orders. In church language, priests who are members of religious orders are known as the "regular clergy", from the Latin word *regula*, meaning "rule"—they are living subject to some special rule. Those who are not members of religious orders are known as the "secular clergy", from the Latin word *saeculum*, meaning "the world"—they are living in the world, among their flocks. At the present time, there are some 300,000 of them throughout the world, engaged in parish and similar work.

Benedictinism in decay

Perhaps because it was so firmly centred in praise of God, perhaps because its Rule so sanely balanced humanism and asceticism, perhaps because of the strength which well-governed, single-minded groups were bound to acquire in a largely disorganized society, the Benedictine order became one of the greatest forces for good in the Europe of the sixth to the thirteenth centuries. It preserved culture and scholarship, won land into cultivation, and stood for gentleness and good

deeds in a world which was often savage and which became increasingly concerned with material prosperity.

But, though pursuing a divine aim, Benedictinism was a human institution. Its success was its undoing; and the vow which it had most difficulty in observing, in spirit as well as letter, was the vow of poverty. Under this vow, the monk could own nothing himself; but the community to which he belonged could own property, and use it for its own support and for the relief of the needy. Through gifts from the pious, and through its own good management, the order grew wealthy and powerful. Successive reforms from within, such as that of St. Bernard, which produced the Cistercian branch of the order, failed to arrest this process for long. By the thirteenth century, the monks were deeply involved in feudal society, and in the growing commercial business of the world from which they had withdrawn.

The friars

Two men met the new challenges of an age more and more caught up in the pursuit of wealth and pleasure—St. Dominic (1170-1221) and St. Francis of Assisi (about 1182-1226). The two great orders they founded were different in many ways, but alike in this: the members of each were attached not to particular houses, but to the order itself, and thus free to go from place to place bringing the gospel afresh to the people; and they were forbidden to own landed property, even corporately, thus avoiding the special temptations of wealth and power. They were, in fact, to beg their livelihood; and, for this reason, they are often called the "mendicant orders".

The Dominicans' official title is Order of Preachers (OP). From the first, they concentrated on preaching, and on re-Christianizing the intellectual life of the times, particularly in the universities. St. Thomas Aquinas (1225-1274), generally regarded as the greatest of Christian theologians, was a Dominican. Their other great achievement was a system of government brilliantly combining centralism and federalism, monarchy and democracy. All members of the order make their profession of vows directly to the master-general, or his representative; but the master-general is chosen as the result of a whole series of elections, at each stage of which power is checked by legislative authority. This system continues to-day, almost unchanged.

By comparison, the Franciscans (the Order of Friars Minor (OFM) or "little brothers") aimed at simple-hearted love, shown by example rather than by intellectual leadership, although they too have had their great theologians. St. Francis himself was impatient of organization, with the result that, after his death, a system of autocratic government from above was imposed on his order. Abuses of authority, as well as internal dissensions, produced lasting divisions, and time was spent discussing and trying to heal these, instead of pursuing the fundamental aims. Nevertheless, the spirit of St. Francis himself has never failed to attract, and to-day there are some 43,400 Franciscans of various sorts in the world—more than the members of any other order.

One other order of friars must be mentioned: to the Dominicans, or black friars, and the Franciscans, or grey friars, were added the Carmelites, or white friars.

The Carmelites traced their origins back to Mount Carmel, where Elias had founded a "school of prophets". They were reconstituted in part by a general chapter held in 1247 at Aylesford, in Kent, where they have recently re-established themselves. Some 300 years later their order was reformed by the great Spanish mystics, St. Teresa of Avila and St. John of the Cross.

But, for all their good intentions, the friars succumbed to the world even more quickly than had the monks. Once again, material possessions were the main cause of their downfall, for, at an early stage, they were persuaded to compromise about the ownership of property, which was represented as essential to the security and development of their work. Once an order began to prosper materially, people were attracted into it for the wrong reasons; and, once that had happened, other standards, too, were lowered.

It is widely accepted that, by the time of the rise of Protestantism in the early sixteenth century, monks and friars had departed so far from their original ideals that they were viewed with distaste by society as a whole, including the most loyal of Catholics. It must be remembered, however, that this is a generalization. Many religious houses are still centres of prayer, study and good works.

The coming of the Jesuits

To meet the onslaught of Protestantism, new orders and new methods were needed—and they were forthcoming.

Supreme among the new orders was the Society of Jesus (SJ), nicknamed the Jesuits, founded by St. Ignatius Loyola (1491-1556).

The story of the Jesuits is one of the most brilliant and exciting in history. The genius of St. Ignatius lay in giving expression, within a strictly disciplined framework, to the intensely individualistic spirituality of the sixteenth and seventeenth centuries. His *Spiritual Exercises* became the devotional well-spring of the movement—although Jesuit priests are, of course, committed to daily recitation of the divine office, in the same way as other priests. In essence, the famous Exercises are a series of meditations designed to subordinate the individual's will to the will of God; in form, they are a remarkable combination of precision and mysticism.

The Jesuits were to be rootless—except, they would say, to a heavenly kingdom. Not bound to a particular house, they could, and did, go anywhere. They died as martyrs in the attempt to bring back the old religion to the England of Elizabeth. They travelled to India, and a few years later to China, where their incorporation of local customs into Christian thought and practice was some two hundred years ahead of its time. They went to South America, where they established autonomous and prosperous communities among the natives. They were flexible, undertaking missionary work, education, preaching propaganda of all kinds. But their complete internationalism, and their growing incursions into politics, brought them the enmity of Catholic sovereigns, and their audacity on behalf of the faith led, at one point, to their suppression by the Papacy, to which they had always given unquestioning allegiance. They could not be suppressed for long, however, and to-day they are once again one of the most vigorous of the orders, and the second biggest in the world, with some 33,700 members.

(ii) RELIGIOUS ORDERS TO-DAY

To-day, there are more than 150 religious orders of men recognized in the Catholic Church, catering for a great variety of needs and a great variety of temperaments. (There is also a cynical Catholic saying that only the devil knows how many orders of women there are.)

In this study, therefore, we try to explain some of the

features which the orders have in common, to describe some of the work they do in the world, and to glance briefly at one of their latest manifestations.

A way of perfection

Membership of any religious order is one way of answering the call to perfection which comes to all Christians. In particular, it is a response to two evangelical counsels. The first of these is the counsel of poverty: "If thou wilt be perfect, go sell what thou hast and give to the poor", Jesus told the rich young man (Matthew 19, 21). The second is the counsel of celibacy: "Some have made themselves eunuchs for love of the kingdom of heaven," he said; "take this in, you whose hearts are large enough for it" (Matthew 19, 12).

The contexts make it clear that these counsels are not binding upon *all* Christians, though they may be seen as a desirable way for some. It is in this light that they are regarded by those who enter religious orders.

The vows

The distinguishing mark of the "religious"—remember that this is a technical term used to cover monks, friars, nuns, and others—is the vows which he professes:

Poverty, by which he gives up the right to personal property;

Chastity, which includes celibacy, by which he gives up the right to marry and found a family; and

Obedience, by which he gives up the right to follow his own will, accepting the authority of his superiors as reflecting that of God.

It is to be noted that, in each case, it is a right that is given up by the vow. The vows, therefore, must be taken voluntarily, and cannot be demanded or enforced.

They are not taken without long preparation, as we shall see in the next paragraph; and, once solemnly confirmed, they can be dispensed from only by the Pope or his representative. Such dispensation is unusual, but not unknown.

Preparation

The period of preparation varies in different orders. A candidate spends a specified time as a "postulant", before

becoming a "novice" for at least a year. During these two stages he takes no vows, and is free to go whenever he wishes.

At the end of his novitiate, if he is accepted, the candidate makes simple, temporary vows, often for three years. This stage is sometimes repeated several times, and, at the end of each of these periods, the candidate is again free to go if he wishes—or to renew his simple vows. Finally, however, he will take the solemn, or perpetual, vows, from which only Papal dispensation can release him.

The most extreme preparation is that of the Jesuits, which occupies 14 years, including thorough grounding in the humanities and sciences, as well as in theology.

Prayer is the centre

The life of prayer, aiming at union with God, is central to all the religious orders, but it takes varying forms in the different kinds of order.

For the Benedictine monk, as we have seen, it is centred on the divine office, the *opus dei*, the great prayer of the church, performed solemnly by the whole community.

It cannot be stressed too strongly or too often that this corporate praise of God is the central duty of the monk. "Let nothing be preferred to the work of God", wrote St. Benedict. This is the fount from which the other Benedictine achievements are nourished; but it is its own justification, whether or not it produces results "in the world". The mission of the monk to the world is expressed through his own self-sanctification—it is through this that he serves his fellowmen. It is a deliberate choice of the way of Mary rather than that of Martha.

Other religious orders have, from the first, regarded action in the world as an essential part of their vocation. For them, too, however, the life of prayer is the source of their insight and strength; and the divine office, whether recited corporately or privately, remains the essential feature of the life of prayer.

Silence and solitude

As we saw in the previous study, the earliest monasticism was that of the hermits, and the ideal of the monk may still be described as that of God-centred solitude in community. This ideal finds particular expression in the rules about silence.

In practice, monasteries are centres of silence, with speech allowed only at particular times or in particular circumstances.

This applies especially to the "enclosed" or "contemplative" orders, whose members are dedicated to perpetual prayer and praise of God. Such, for example, are the Cistercians and the Carthusians, both offshoots of the Benedictines. It is noteworthy that, between 1944 and 1956, nine new Cistercian monasteries were established in the United States. A modern American Cistercian, Thomas Merton, has become one of the most widely-read spiritual writers of our time. His books include *Elected Silence*, *Waters of Silence*, and *Seeds of Contemplation*.

The more modern religious orders, from the friars onwards, have been less withdrawn (physically) from the world; but they, too, accept the discipline of silence as far as possible.

Work in the world

Work formed an integral part of the original Benedictine Rule, and continues to do so, although it is no longer interpreted strictly in terms of work in the fields. "Laborare est orare"—to work is to pray—is a maxim not only of the Benedictines but of most religious orders to-day. In this country, for example, Benedictines and Jesuits are particularly associated with education, the former maintaining the well-known Catholic public schools like Ampleforth, Downside, and Douai. Benedictines at Buckfast and Caldey Island make and market profitable sidelines, in wine and scent respectively. Because of their concern for the *opus dei*, Benedictines throughout the world have become noted for their work to foster knowledge and appreciation of the liturgy of the church. English Dominicans, like their continental counterparts, are well known for their intellectual leadership. They have houses at both Oxford and Cambridge. They have also contributed, by numerous publications, to the enrichment of the spiritual life of the laity.

All except the enclosed orders contribute in England, and in most other countries, to the running of parishes, schools, and other essentials of Christian life. Many also organize "retreats" for the laity—single days, week-ends, or longer periods when laymen and women can themselves withdraw for a spell to nourish their souls on prayer and silence.

Missions

Most of the orders share also in the immense work of the foreign missions, in Africa, Asia, and South America. This has always formed a part of their work; indeed, it was Benedictine missionaries, led by St. Augustine of Canterbury, who brought Christianity back to southern England at the end of the sixth century.

In modern times the trend towards specialization has led to the founding of a number of orders specifically devoted to missionary work. One of the most striking is the Congregation of the White Fathers, founded in 1868. Its members wear the robes and fez of the Moslems among whom they live; and their object is to show forth their faith by example and service, rather than by specific preaching and teaching.

The role of women

In these two studies, the emphasis has been on the religious orders of men. But women religious outnumber the men by more than three to one. Most of the great orders have counterpart orders for women. There are Benedictine nuns, Franciscan nuns, Dominican nuns; and, in addition, there are countless orders exclusively for women. In the early days of monasticism, there were even experiments with mixed communities, for both men and women. This was for some time a particularly notable feature of Anglo-Saxon monasticism.

For centuries, religious orders for women were completely enclosed; and only members of such are properly called "nuns", just as only members of the Benedictine family are monks. Other women religious are officially called sisters. From the middle ages onwards, however, there have been orders, or sections of orders, in which women have been able to devote themselves to nursing the sick, caring for the old and for children, and performing other works of mercy. To-day, women religious are active in all these fields, and also in education and in foreign missions.

Orders for laymen and women

It is a comparatively modern development to think of a monk or a friar as being also a priest. St. Francis of Assisi was never ordained. St. Ignatius Loyola and the first Jesuits were all laymen. Even to-day, as was pointed out in the first study, many members of religious orders are not priests.

The Dominicans and Franciscans both founded separate sections—"Third Orders"—for laymen and women, who, while remaining lay folk in their own homes and not taking the religious vows, became truly members of these orders. These orders of "tertiaries", as the members are called, still flourish, and have been joined by others founded later. Their members accept obligations of prayer, penance, and good works more strenuous and binding than those of the average church society; and, in return, they share in the fellowship and spiritual effort of their parent orders.

The secular institutes

A more striking development has occurred in our own time. It is the emergence of the so-called "secular institutes", in which priests and layfolk take the same vows, but privately, and some live in community while others do not. In 1947, members of such institutes were formally recognized by the Pope as religious, and there are now some 50 institutes throughout the world. They are seen as having a distinctive part to play in re-Christianizing the common life of our times.

The best-known is probably the "Opus dei", whose official title is "The Priestly Society of the Holy Cross". This was founded in Madrid in 1928 and aims to spread the life of Christian perfection among the intellectual classes. It is already established in most of the university centres of the world. Besides enrolling single men and women, it has an auxiliary membership for married couples. Its methods, and possibly its Spanish origin, have aroused some criticism in Britain and elsewhere.

In England, the best-known of the secular institutes is the Ladies of Nazareth—the Grail—which attracted attention some years ago by its spectacular pageants in the Albert Hall.

An informed comment on these new bodies may point a finger towards the religious orders of the future, as well as reminding us that the monastic ideal, ancient and adaptable, is still finding new forms of expression in our own times:

"These latest arrivals in the great family of the church are perhaps as pertinent a response to our unbelieving and anguished age as was that of St. Benedict to the decay of the Roman Empire . . . of St. Dominic to adventurous free thought . . . of St. Francis to irresponsible wealth . . . and of St. Ignatius Loyola to bourgeois society."

Book references:

Roman Catholicism. Sebastian Bullough. (Pelican. 4s. 6d.) Especially pages 244-255, which admirably summarize the whole subject.

The Religious Orders of Men. Jean Canu. (Faith and Fact Books, No. 84. Burns and Oates. 9s. 6d.) A readable short history, with an excellent last chapter on "The Religious Orders in the Modern World".

Approach to Monasticism. Hubert van Zeller. (Sheed and Ward. 8s. 6d.) The author, himself a monk, writes perceptively of the spirit of the monastic life.

The poem "The Habit of Perfection", by the Jesuit poet Gerard Manley Hopkins, might be a suitable reading. It is printed in many anthologies, and begins: "Elected silence, sing to me . . .".

"Adult Schools are groups which seek on the basis of friendship to learn together and to enrich life through study, appreciation, social service, and obedience to a religious ideal."

(*Minute of Education Committee, 1948*)

Section VIII

Voluntary Service Abroad

NOTES BY GWEN PORTEOUS

Nothing is more likely to give to life a sense of purpose than initiating or being recruited to a piece of worthwhile voluntary service. This is true wherever it happens, in the local community, in one's own country, or overseas in any part of the world.

The years since the end of the last war have seen great changes in the political face of the world. New nations have emerged and old ones are feeling a new revival of aspirations. All see the years of the present decade as a time of hope, and the new nations desire to find their place among the advanced societies. They are cruelly handicapped by a terrible heritage of poverty and disease which still afflicts vast numbers of their peoples. In addition are the crippling burdens of educational, technical and economic backwardness. Their appeal is to the social conscience of the world and, on the whole, the response has been enthusiastic. International organizations, governments, the churches, voluntary bodies, individuals and particularly young men and women, have answered the challenge and have offered service.

This study is primarily concerned with voluntary help overseas. The great special agencies, such as W.H.O., F.A.O., and U.N.I.C.E.F., have done magnificent work, but, as the evidences of overseas need multiply, it becomes clear that voluntary service alone can help to close the gaps until they can be filled by locally-trained people.

Skilled help—and unskilled

Skills are, of course, the crying need. They are required in a number of fields—in education, agriculture, medicine, veterinary science, community development, all kinds of technical work, and also in some aspects of economic planning and administration. The dedicated specialist is obviously the

most useful recruit, the man or woman prepared to give a life's service to a particular community. But there are not enough such dedicated people. Volunteers willing to do limited periods of work must make good the deficiency and they should possess the appropriate skills.

There is scope, however, for unskilled voluntary help on a variety of jobs. It can be particularly helpful in sudden emergencies, such as earthquake disasters, flood, or hurricane damage. Whether of school-leavers, students or younger adults, voluntary help can be invaluable on a home project where another pair of hands and the readiness to tackle a piece of hard, exacting work may make all the difference.

Overseas service from Britain

The Committee on Overseas Service, under the chairmanship of Sir John Lockwood, is a Committee of voluntary organizations which co-ordinates all schemes for promoting overseas service. It is a joint enterprise of the government and voluntary societies. For the 273 jobs available in 1963 there were more than 900 applications. These were received from young graduates and from students in their last year at the university.

In 1964 the Committee was to select 500 volunteers, twice the number sent in 1963. Applications were being invited from final-year students and from others who expected to qualify by the summer of 1964. Older persons with the necessary qualifications may also apply. All must be willing to serve for a minimum of one year and in certain fields of work for two years. International Voluntary Service, the British branch of Service Civil International, does not send volunteers to work abroad until it has tested them on one or other of the many social projects it runs in Britain.

What kind of aid is requested?

More than half the requests for volunteers are for teachers at secondary school level. They must be able to teach at least one subject to the equivalent of "O" level and preferably to "A" level. There are numerous requests for volunteers for agriculture, many for horticulture, veterinary science, fish culture, etc.; there are openings in nutrition and domestic science; doctors, nurses, medical auxiliaries of various kinds, are urgently needed to assist in the development and main-

tenance of medical services. Other requests for the 1964 programme were for those with skills in developing local administration and in community development and social welfare. Engineers are needed to help in connection with technical training schemes.

From what countries do volunteers go out?

In Britain, in addition to the Lockwood Committee volunteers, young people are sent by other agencies such as Voluntary Service Overseas, International Voluntary Service, the United Nations Association, the Incorporated Association of Headmasters (Africa Scheme), and the National Union of Students. America has probably 9,000 volunteers around the world by now. The French have at least three voluntary organizations sending out young people. The Belgians allow three years' service overseas to exempt from military service. The Dutch are running an agricultural development scheme in the Cameroons Republic. The Canadians have sent out 125 French- and English-speaking volunteers. The Swiss have started a scheme which will have 500 volunteers, mainly in countries where the Swiss have technical missions. The Germans started a peace corps with good government support during President Kennedy's visit. Developments are on foot in Argentina, Australia, Austria, Denmark, Israel, New Zealand, Norway, Sweden, and the Philippines. British volunteers will serve in some fifty countries, mainly in Africa and Asia, but also in smaller numbers in South America, the Caribbean area, the Pacific Islands, and the Mediterranean.

Financial arrangements and conditions of service

Financial support for the scheme has been based on a 50 per cent. contribution from government funds and 50 per cent. from non-governmental sources. The Freedom from Hunger Campaign, the Oxford Committee for Famine Relief, and Inter-Church Aid have been substantial contributors. Trusts and Foundations, as well as some industrial and commercial concerns, have also given help. Each sponsoring body on the Lockwood Committee contributes from its own resources.

Every volunteer selected receives either payment in the field, related to local salary conditions, or board and lodging plus pocket money; the two alternatives are likely to be

broadly equivalent in most cases. Return passages are paid, plus a small clothing allowance. Volunteers who complete their service overseas receive a modest grant on return to this country.

How do such assignments work out in practice?

Here are a few illustrations of the kind of thing that happens. They appeared in *The Times*, January 13th, 1964:

"Take the case of John who, before he went to London University, spent his nineteenth year in Sarawak—in the jungle. There he was on a community scheme working to help combat malnutrition and the lethargy of the 'subsistence farmers'. In sole charge when his superior went on leave, his work included lumber-jacking, simple medicine, agriculture, rubber planting and some teaching.

"A bishop writes of another, an aircraft apprentice: 'Tony has turned his hand to a number of things, but hasn't made any aeroplanes for us yet. He has fed and cared for donkeys, put the plumbing into the new bishop's house . . . trudged the mountains and made water tanks for the bush mission houses . . . the indigenous people have taken immediately to him.'

"Young women go out, too: one in India helps in a dispensary for Tibetans; another, in North Borneo, runs almost everything in a school for Chinese, while a third, in British Honduras, teaches physical training to children. In all, some sixty girls are serving in twenty-five different countries."

Work camps

International Voluntary Service, the British branch of Service Civil International, organizes week-end camps in big cities, and its work ranges from flood relief to house decoration, road-mending, building, etc. Service Civil International itself has camps throughout Europe and in the Middle East, East-West camps in socialist countries, work with refugees, and long-term service in underdeveloped countries. A work-camp generally comprises between ten and twenty young people of different nationalities and lasts from two weeks to two months. Food and accommodation are provided, but no pocket-money; and volunteers pay their own fares. Service Civil International did a piece of work in the Shetland Islands with twenty-five volunteers from six nations. Work

in Bethnal Green was done by thirteen youngsters from four other countries.

Young men and women who will work anywhere in Britain and who are preferably between 18 and 20 years of age, can find jobs with Community Service Volunteers. School-leavers are asked to give not less than four months, and police cadets and apprentices can apply by arrangement. Projects include community schemes, reconstruction, work in children's homes, in approved schools, in remand homes, in schools for the handicapped, in homes for old people or for the disabled, or in hospital. Board and lodging are given, and about 25s. pocket-money.

Quaker work camps are well known. Seven to ten camps are organized during the summer—some in cities, others in the country. They last from a week to a month and tasks include painting and decorating for old people and needy families, work on children's homes or in youth clubs and community centres. Living conditions are extremely simple, either indoors or in tents. A summer camp usually has from 15 to 20 volunteers, of whom half will probably have come from abroad. British campers pay 35s. a week towards costs, but bursaries are available for those who need them.

For consideration:

(i) The above evidence gives an impressive picture of the generous and out-reaching response of young people to genuine need. Does this mean that the young are naturally generous when imagination and pity are aroused and when there is a practical piece of work to be done alongside others? Relate this to reported teenage damage.

(ii) It is disturbing to find widespread criticism of the inadequate training given to British volunteers before they go overseas. This is said seriously to limit their usefulness. How do you think it could be remedied?

(iii) Do you think we should have more young people studying with us in Adult Schools if older people were working alongside them on some helpful practical project?

Section IX

Prayer

NOTES BY GRACE YOUNG

The effectual fervent prayer of a righteous man availeth much. (James 5, 16.)

In these two studies we aim to face the fact of prayer and increase our understanding of how it may reveal and fulfil our aims and purposes.

An old negro spiritual says that "everybody talking about heaven ain't going there". Equally, the study of prayer will not give the experience of it; yet it is not amiss to seek to understand those who have found, through prayer, abundance of life and spiritual fulfilment. Discussion is, of course, possible and desirable, but it is recommended that some of the thoughts and prayers quoted should be used for meditation (not necessarily silent). Some of the questions are intended to suggest lines of thought rather than to demand answers.

The word "God" seems to be a stumbling-block in our society. Many people have tried to define God as "the Inner Light", the One who is good, that which is good, and so on. These conceptions can be read into the word God (where it refers to the Christian God as understood in our society) in these studies, but to use the phrases in the text would result in clumsy sentences and awkward reading.

(i) THE URGE TO PRAY

A universal activity

Simply defined as contact with God, prayer has been practised throughout the history of man, in all countries and amongst people of all races and religions. In order that prayer may take place at all, two conditions must be fulfilled:

- (a) Man must recognize a power other than himself, and
- (b) he must believe that he can make contact with that power.

Men have used many ways of praying, depending partly upon their own aims and purposes, but chiefly upon their

idea of God. For example, when cave people desired success in the hunt, they drew a picture of this success, partly to suggest to their god or gods that they should intervene to help them—a process which we call “sympathetic magic”. Certain primitive tribes believe that they must keep their self-interested and unpredictable gods in a good temper and they design their prayers to that end. Muslims believe that God (Allah) is a close guide and mentor and this is reflected in their regular, disciplined and reverent prayer. Buddhists have no god as such, but bend their efforts to reach a certain state of mind. Christians believe in a God who is a loving Father inextricably involved in the lives of men, and their prayers reflect the possibility of close communion with him.

In the story of Elijah and the prophets of Baal, in I Kings 18, the frenzied outpourings of the prophets of Baal contrast sharply with the calm, assured prayer of Elijah and reveal two quite different conceptions of god.

For consideration:

Do you think that the urge to pray is part of man's nature, an inborn quality?

Consider the statement: “The nature of God is the key to prayer.”

Christians believe that the one true God was fully revealed by Jesus, and therefore that Christian prayer at its best is prayer in its highest form.

Why does a man pray?

The short answer to that question, “Because he wants something,” is perhaps truer than at first appears.

In his book *The Perennial Philosophy*, Aldous Huxley pictured a man who egotistically wants something for himself. He does not need to know and love God. Huxley observes: “all that he requires is a burning sense of the importance of his own ego and its desires, coupled with a firm conviction that there exists, out there in the universe, something not himself which can be wheedled or dragooned into satisfying those desires”.

Very different is the man who “wants” in another way, who feels a need, an inadequacy, a desire for spiritual enrichment and fulfilment. His need can be met because God is

what he is. This man prays because he needs God. Like the man who climbed mountains because they were there, many people pray because God is there and they value the contact with him.

Why don't men pray?

Obviously, people who do not believe in God do not pray. There are people who deliberately stifle any desire they may feel for such a being. Olive Wyon quotes one such person as saying: "Even if it could be proved by mathematics that God exists, I do not want him to exist, because he would set limits to my greatness."

Many people turn away from God unconsciously or in fear or ignorance. Olive Wyon again quotes: "Man does not want to see himself in the real situation which the world constitutes for him."

The distractions of our time, the love of speed, of change, of entertainment, of material things, and so on, are so close to us that we do not recognize them as distractions from reality but mistake them for "our good". In some cases this is done in ignorance of the fact that there is anything different; in others there is pride, an unwillingness to admit mistakenness. People may be aware of deep dissatisfaction, of fear or inadequacy, and would like to have these removed, but they are afraid of change. For them the situation which they know seems more secure than an unknown, untried one. They try to satisfy their longings with superficial things—making money, seeking fame and popularity.

In an age like the present one, when cleverness is highly esteemed and men are deliberately trained to manipulate the materials and forces around them to their own ends, it is to be expected that some will become self-sufficient, thinking that man is able to solve all problems by his own effort. The idea that there is a power greater than his own intellect becomes intolerable to him.

Olive Wyon lists three ways in which people try to escape from life or reality or God:

(a) By trying to escape from self-knowledge, refusing to admit what we are really like, or trying to hide behind, say, a façade of respectability or in a crowd.

(b) By trying to avoid responsibility, refusing to admit that there is a "dark side", and taking the attitude of "what difference does it make what I do?"

(c) By trying to avoid suffering. This does not mean that one should morbidly seek suffering, but that in certain situations it needs to be faced and accepted. Some people regard suffering as evil in itself and avoid it at all costs.

For consideration:

What factors in our civilization lead men into a mistaken idea of their own good?

While he is repressing his true self in the ways suggested above, man is under a great strain. What are some of the results of that strain?

Kinds of prayer

The kind of prayer a man makes reveals his true nature and purpose. The prayers of the two thieves crucified with Jesus throw into sharp contrast what may be termed self-centred and God-centred prayer. It is the immature or ignorant pray-er who tries to bargain with God, demands specific answers, and regards God as of little use if he does not get his way. The mature and understanding pray-er realizes that prayer is essentially a relationship and seeks to establish that relationship before anything else. Furthermore, he is aware that a good relationship is one aspect of goodness in general, i.e. it is part of God himself, and therefore that his prayer must start with and be based on God.

Spontaneous prayer

Many people believe that the only real prayer is that which is inspired by God and arises from contact with God at the moment of inspiration or contact. We read of the early Christians praying as they were inspired. This spontaneous prayer is the manifestation of a living, vital communion between man and God. Some people tend, mistakenly, to interpret "spontaneous" as "unprepared". Most of us have heard the dreary or over-emotional outpourings which are presented as spontaneous prayer and which have little to do with real inspiration.

Prepared prayer

Many inspired prayers have been written down either by people who have heard them or from memory by the

people who made them. Many beautiful prayers have been deliberately composed for use by people on special occasions and in certain circumstances. Many churches use a set form and sequence of prayers known as the liturgy.

Some people think that any form of prepared prayer is bad because it may so easily become just a repetition of words which have no place in the heart and mind of the person using it. The danger that they point out is a real one, for no amount of beautiful words can take the place of true contact with God. Other people find that prepared prayers are of great help. Sometimes a prayer may be read which expresses what is in one's own heart. It may point to a right attitude to some situation or help to concentrate the mind upon God. Set prayers can also act as a guide and yardstick for people doubtful of their own ability in prayer.

Prayer is often placed in four categories: *Adoration*—the form of prayer in which God is recognized and revered for himself. *Petition*—prayer in which requests are made, and personal or group desires expressed. *Intercession*—prayer which is made for or on behalf of someone else. *Contemplation*—prayer in which the nature of God is realized and allowed to permeate the one who is praying.

One may pray alone or in the company of others. In private, prayer can take place free from outside distractions and without self-consciousness, and there is no temptation to show-off before other people. In corporate prayer, action and speech are often delegated to others. Evelyn Underhill believes that praying together can be an education in charity and can lead to the purgation of egoism. Praying together demands that there should be some focus of attention and unity of direction. The prayer used may be beyond the capability of the worshipper alone, but is appreciated by him.

Prayer can take place without words. As the company of a friend can be enjoyed without conversation, so communion with God can take place without words.

Purpose in prayer

As our understanding of the nature of prayer deepens, our purpose in praying changes. From starting with what we imagine to be good, the achievement of some supposedly good desire or activity, we begin to realize that the first and essential requirement in prayer is to commune with God.

Many writers have expressed this in a variety of ways. Consider the following:

"Seek ye first the kingdom of heaven and all these things (material needs) shall be added unto you." "Be still and know that I am God." The prayer of Jesus, made in the knowledge that he was to be tortured and crucified: "If it be possible, take this cup from me. Nevertheless, not as I will but as thou wilt."

For consideration:

Do you agree that "prayer is the soul's sincere desire"?

Do you agree with Augustine Baker that "prayer is the most perfect and most divine action that a rational soul is capable of. It is of all actions and duties the most indispensably necessary"?

Do you think, with William Law, that "intercession is the best arbitrator of all differences, the best promoter of true friendship, the best cure and preservative against all unkind tempers, all angry and haughty passions"?

(ii) THE DISCIPLINE OF PRAYER

Prayer in the life and teaching of Christ

To Christians it is of great significance that Jesus prayed. In the Gospels his habit of going into the mountains alone and maybe staying there all night in prayer is mentioned several times. It would appear from this that, like all other men, Jesus had no detailed blueprint of his life ahead, but had to seek regular spiritual refreshment and guidance. We are told also that it was his habit to attend the services in the synagogue on the Sabbath Day, when he would join in the corporate worship of the time.

When Jesus' disciples asked him to teach them how to pray he gave them the prayer that has become the pattern for all Christians.

Consider the Lord's Prayer in the light of the ideas about prayer expressed in the previous study.

Several times in the Gospels Jesus' teaching about prayer is reported. He warns his followers against showy and ostentatious prayer, instructing them to pray in a private place where they can be alone with God. At the same time he makes it clear that the fruits of secret prayer will be manifest before everyone (Matthew 6, 5-6).

He uses a parable to illustrate the need for humility before God (Luke 18, 10-14).

There is a warning, too, against hollow words (Matthew 6, 7-8).

He tells his followers to "pray for them which despitefully use you". Read again William Law's observations regarding intercession, quoted in the last study.

Much stress is laid upon the fact that prayer is worth while and that men need to believe that their requests will be granted. A man is not at liberty to ask for something for himself that he is unwilling to grant someone else (Mark 11, 22-26).

In Luke 11, 5-13, we are told to have faith that God will answer prayer in a "good" way, that he really will supply our needs.

Jesus is insistent that his followers pray constantly: "Pray without ceasing."

Learning to pray

Men nowadays feel as the disciples did, that they need to be taught how to pray. It must be reiterated that prayer depends first and last upon one's relationship with God, and made clear that it can take place at any time and under all circumstances. There are, however, certain disciplines which those who have become practised in the art of prayer have found helpful. These are grouped for convenience under three headings.

(a) *The discipline of practice*

No sensible person would expect to become proficient at any craft without some form of regular practice. People who are used to praying agree that regular practice, sometimes amounting to dogged perseverance, is necessary in order to learn how to pray. They recommend that some time each day should be set aside for prayer, when and for how long depending upon personal ability and circumstances. It is good also to form a habit of prayer by turning to God at odd moments throughout the day, maybe very briefly indeed. As with other activities, carelessness and slackness about practice result in inability to cope when an emergency arises. They also result in the infiltration of wrong attitudes and a

dulling of perception which may not be noticed until they become serious and hard to eradicate.

(b) The discipline of concentration

To many people prayer appears as a rather vague activity. In fact it requires the whole of one's attention. It must be entered into wholeheartedly and with a mind emptied of all other matters. It is intensely practical and has nothing at all to do with day-dreaming or wishful thinking. Even experienced pray-ers find difficulty in keeping the mind from wandering during prayer. Often the mind wanders involuntarily. Then, according to one writer, it should be brought back gently into the presence of God. To get angry or otherwise disturbed about such wanderings merely adds another difficulty.

Olive Wyon points out a number of causes of distraction which may be behind difficulty in concentration:

The cause may be physical. Fatigue, lack of sleep, lack of exercise, ill health, and the like—all affect the ability to concentrate. It is part of our duty to keep as fit as possible. Brief periods of concentrated prayer are better than long ones that cause strain.

The cause may be moral. It may be that the mind is harbouring some resentment or a desire to "get one's own back", or be wrestling with some difficult personal problem or relationship or be set upon getting its own way at all costs. Wrong attitudes need to be recognized and dealt with.

The cause may be spiritual. At its most simple level it may be that something that one has been "called" to do has been ignored. What one might term spiritual restlessness can only be cured by continuing in prayer without anxiety. Sometimes this kind of restlessness is not really a distraction but a movement towards greater awareness and understanding.

(c) The discipline of humility

We may come to prayer full of our own desires, hopes and frustrations, pressing for what we think to be good, right or desirable. It is necessary to remember that it is only God who can show the way to himself. Once there is a willingness to await God's lead, many of the problems of prayer are solved because of the entirely new perspective.

It becomes clear that the important thing is to have found God rather than to have received an answer to prayer

(though an answer will be there in some form, maybe not obvious at the time).

It becomes clear also that one does not have to reach some esoteric realm of thought or to escape from present circumstances in order to find meaning and purpose in life. Many things that were worrying are seen through prayer to be unimportant or irrelevant to real fullness of life.

Consider these sayings, from people practised in prayer:

"Hold yourself in prayer before God, like a dumb or paralytic beggar before a rich man's gate." (Brother Lawrence.)

"I have come to see that I do not limit my mind enough simply to pray, that I always want to do something myself in it, wherein I do very wrong . . . By allowing the fear of being ineffectual to enter into the state of prayer, and by wishing to accomplish something myself, I spoil it all." (St. Jeanne Chantal.)

"I order you to remain simply either in God or close to God, without trying to do anything there, and without asking anything of him unless he urges it." (St. François de Sales.)

"Many of our most cherished plans for the glory of God are only inordinate passion in disguise." (Thomas Merton.)

"We do not pray in order to receive just any answer. It must be God's answer." (Thomas Merton.)

The approaches to prayer

There are several approaches to prayer:

Meditation

Some people find that they are helped to pray by meditation, which of itself can be an enlightening and satisfying activity. It means, simply, taking an incident from the life of Christ, a sentence from the Bible or other writing and turning it over in the mind. It may be that the thought deepens into real communion with God, at which point a state of prayer is entered.

Contemplation

Contemplation has been called the direct and intuitive awareness of God. It involves the emptying of the mind and heart of personal thoughts and feelings in order that the awareness of what God really is, not what we may like to think he is, may enter in.

All disciplines and techniques are, of course, only aids to prayer and not prayer itself. It is only when all thoughts of how to pray have ceased, and prayer itself begins, that its nature can really be known.

For consideration:

"It is a greater thing and a better prayer to live in him who is infinite, and to rejoice that he is infinite, than to strive always to press his infinity into the narrow space of our own hearts."
(Thomas Merton.)

The life of prayer

Do you agree with Thomas Merton that:

"Ours is a time of anxiety because we have willed it to be so. Our anxiety is not imposed on us by force from outside. We impose it on our world and upon one another from within ourselves. Sanctity in such an age means, no doubt, travelling from the area of anxiety to the area where there is no anxiety, or perhaps it may mean learning, from God, to be without anxiety in the midst of anxiety"?

It would appear that prayer is one of the chief factors enabling men to live without anxiety and with inner peace. Some people imagine that a life of prayer can be undertaken only by members of religious orders and the like. This is not so. It is possible for anyone to "practise the presence of God".

It is essential to realize that in starting to pray one must begin where one is and as one is. There is no need to be "different" or particularly "religious" in order to pray. Where prayer will lead no one can say except that, if we are to believe those who practise it, life will become fuller, richer and infinitely more meaningful than it was.

People who have reached maturity in prayer say that, at first, the way seems easy, full of joy and light. The books and images, pictures and writings available as aids, and not to be despised, are a firm support. This is, as it were, the childhood of prayer.

Later there is often a period or series of periods of doubt and desolation. The aids to prayer have lost their value and God seems to be far away. This is like the adolescence of prayer, the time when one has to learn to stand on one's own feet and enter into the life of prayer without support. During this difficult time some are tempted to turn back to what seems to be security of ritual religious observances. Others may give

up the journey altogether because they cannot see any way beyond their present difficulties. One writer likens this situation to that of driving in complete darkness with headlights only, the "headlights" being faith. One thinks of the prayer of Jesus as he is being crucified: "My God, my God, why hast thou forsaken me?"

The achievement of maturity brings the knowledge that, far from escaping from reality, one has entered into reality, into a deep and loving relationship with God which is life itself.

For consideration:

"Prayer is the expression of a life." (E. Herman.)

"Let this be my only consolation, that wherever I am, you, my Lord, are loved and praised." (Thomas Merton.)

Books recommended:

Prayer. Olive Wyon. (Fontana Books. 1962. 2s. 6d.) On the aims and purposes of prayer, written in an easily understandable way.

The School of Prayer. Olive Wyon. (S.C.M. 1943. Out of print.)

Worship. Evelyn Underhill. (Nesbit. 1936. 17s. 6d.) A more technical book, on various aspects of worship.

Thoughts in Solitude. Thomas Merton. (Burns and Oates. 1958. 10s. 6d.) A collection of short treatises on aspects of spiritual life, including prayer.

"Adult Schools are groups which seek on the basis of friendship to learn together and to enrich life through study, appreciation, social service, and obedience to a religious ideal."

(*Minute of Education Committee, 1948*)

Section X

Purposeful Publishing

NOTES by JOHN J. WAY

(i) PUBLISHING AS A PROFESSION

"Many a man lives a burden to the Earth; but a good Booke is the pretious life-blood of a master spirit, imbalm'd and treasur'd upon purpose to a life beyond life." (John Milton, Arcopagitica.)

The development of publishing

In 1776, almost exactly 300 years after William Caxton had published the first book printed in Britain, Dr. Johnson wrote in a letter:

"It is, perhaps, not considered through how many hands a book often passes before it comes into those of the reader; or what part of the profit each hand must retain, as a motive for transmitting it to the next."

This statement, as true to-day as it was then, reflects the gradual separation of functions in the *manufacture* of a book—printing, binding, etc. But it was not until a hundred years after Johnson that the separation of functions on the *distribution* side of the book trade became equally marked. Publishing, wholesaling, retailing gradually ceased to be merely different jobs done in the ordinary course of business by one individual tradesman. Separate businesses emerged to handle each of these functions.

The man to have the honour to be the first publisher (i.e. as distinct from a bookseller) was John Murray II (1799-1843), a very successful son of a moderately successful father, whose firm is still of major importance. The key to the new development was the building of the railways—wider markets took publishers out and about all over the country, building up sales to bookshops and consequently attending less to their own bookshops in London. Thus emerged a profession that might be termed "intellectual middlemen", arranging for

authors' printing and bookselling facilities, while not, in most cases, themselves owning either printing works or shops.

The job to be done

The publisher's job is a very skilled one, which calls for organizing gifts of the highest order, together with an understanding of authors, readers and booksellers alike, not to say librarians. He must be alert and perceptive, continually sifting manuscripts and keeping in touch with what the reading public are interested in and talking about. He must be able to make a shrewd guess as to what they will want to be reading in six months' time. He must have a thorough knowledge of the costs of getting a book printed, and a knowledge of qualities of paper, styles of type, bindings and format, etc. He must, in a word, have a sound knowledge of book production while not producing himself. But he must also be well acquainted with the legal side of his profession—arranging contracts with authors, book-clubs and printers, and aware of the risks of prosecution for libel or obscenity. Finally he needs abundant energy and optimism, and at least £100,000 in working capital in order to get started.

Motives

There is no shortage of aspirants to a publishing career. Large numbers of educated people, often people who thought at one time that they had a flair for writing, are continually trying to enter a profession which they feel will be congenial, indeed highly interesting. Many look forward to meeting authors, and sometimes famous ones. But, says Michael Joseph, "authors are anything but glamorous", and the direct contact with them is only a small part of the work involved, most of which consists of a meticulous and very demanding attention to business detail. There is more need for a thorough understanding of the *production* side than for a sympathetic understanding of the needs of genius, and many hours must be spent negotiating with printers, block-makers, binders and papermakers. Equally, the *sales* side must be understood, and an enthusiastic approach to selling is a major requisite for success.

Among those who stay in the profession (large numbers of aspirants drop out) there are many types of men and women with many differing interests in it.

"... There are some publishers who look the part. They are scholars and men of the world, of liberal mind and outlook, with a knowledge of literature and a sympathetic understanding of authors. But there are not many of them. Others, no less estimable, are men who have grown up in the book trade. They also have a love of books, even if it is less articulate. . . . There are business men who profess to know nothing about books, never see authors if they can help it, and yet succeed in building up impressive and presumably profitable lists of books and authors. Some publishers are novelists, critics and poets in their own right; others cannot speak the king's English . . . There are politicians: others it would be charitable to call cranks. . . . The monocled and elegant figure with a Vandyke beard whom you may see in the Royal Academy or at the ballet may be a publisher; but it is more likely to be the dim, harassed-looking man in a raincoat sitting opposite you in a 'bus.'" (Michael Joseph, *The Adventure of Publishing*, 1949.)

Types of firm

Over the past century and well into this one, the partnership and the family firm have been the typical form of business in the world of publishing. Of the fifty or more publishing firms in this country in 1949, however, an increasing number are becoming limited liability companies, with, quite often, a big financier taking a leading part. Death duties have forced many of the old family businesses to sell out to large concerns and, in addition, financiers have been attracted by the rapidly growing educational market.

Most of these older publishing houses would, if only intermittently, serve art and science by publishing books of academic or artistic merit even if a loss might have to be faced. In his autobiography (p. 312) Sir Stanley Unwin says of his firm that it has worked

"on the principle that we will gladly publish any scholarly work of importance from which there is no hope of deriving profit, provided we are not expected to do more than provide our services and organization gratuitously. What many people find difficult to understand is our insistence upon complete knowledge of the financial and economic implications of every transaction, coupled with a readiness to act upon other than economic motives once the full implications of what is being done have been grasped by all concerned. Most people either ignore or act solely upon economic consideration. Our approach is disconcerting because it is unusual; in consequence some

catch is suspected. Any publisher who follows this method of dealing with unprofitable but otherwise worthwhile books must not expect to be thanked for his services or his assistance to scholarship; he must expect abuse and a reputation for meanness."

Clearly, no firm, however generous its desire to serve the more abstruse fields of knowledge, can long continue to do so, unless it makes enough profit on more popular items to meet the losses it will thus incur on learned volumes selling a few thousand—or perhaps a few hundred—copies. To be able to offer subsidies to such books they have to pay much attention to the steady selling titles.

The organization of the market

Quite apart from the ethical issues of a publisher's motives in undertaking to publish any particular manuscript, there is the important question of his attitude to the functioning of the trade as a whole. A man might publish purely for profit, with no regard to the social value of what he was doing, and yet have a keen interest in furthering the cause of publishing in general. It would be in his long-term self-interest to do so. Yet this, on the whole, has not been the case, at least in this country. It has been left almost entirely to the publishers with a concern for knowledge and literature, those whose aim was much wider than that of financial gain, to take the lead and by persistent effort over the years to build up the Publishers' Association of Great Britain. On the other side of the market, the booksellers formed themselves into an Association, and jointly between booksellers and publishers has been built up the National Book League.

These organizations have great value, not only nationally but internationally. They provide a forum in which a common policy on legal and taxation matters can be thrashed out, and, through their central committees, a channel through which the views of the trade as a whole on such matters can be pressed on the attention of the government, the electorate at large, and sometimes foreign countries.

The German publishing houses had built up in the great book trade centre of Leipzig the *Börsenverein*, as far back as the middle of the nineteenth century. Other countries had similar organizations, with their own offices and assembly rooms and a high standing in the national life. They might be compared in position to the City Livery Companies, but

they were also very functional, providing leadership and many services to the publishing trades of these countries. In Great Britain, in sharp contrast, the Publishers' Association had not, even by the early 'twenties of this century, any great standing in the national life, and had very limited functions; and though matters have greatly improved in the forty years since then, it still has no comparable building of its own. An illuminating account of the development of these organizations and their steady work for the over-all improvement in book-trade organization, despite much apathy and even some hostility on the part of many publishers, is given in Sir Stanley Unwin's book, *The Truth About a Publisher*.

Publishing and peace

Sir Stanley also gives an account of the International Publishers' Association, which held its first congress in Paris in 1896 but was in danger of collapsing in the 1920s and of capture by the Nazis in the 1940s. As President, he worked hard and with success to restart the organization in the difficult post-war days, and the pre-war custom of annual meetings in the various capitals of western countries was revived. In this way much better understanding of the problems of other countries' publishers has been fostered, and the best practice of the leading countries, including enlightened regulations and tax and tariff policies by governments, can be passed to countries not so advanced. But in addition, to quote the statement of aims made at Zürich in 1954,

"The International Publishers Association has the essential task of upholding and defending the right to publish and distribute the works of the mind in complete freedom, both within the frontiers of each country and between the nations. Furthermore, its duty is to oppose steadfastly every restriction of that freedom wherever attempted or threatened."

To this end Sir Stanley wrote a pamphlet, *How Governments Treat Books*, which has been reprinted in several languages, and has reinforced the work of the Association in removing clumsy tariff regulations and taxes on books and in furthering the international Copyright Convention.

And the future?

This study opened with a quotation from Dr. Johnson, to emphasize that much of our modern publishing scene

would be familiar to him, if he were to return to-day. It closes with a note on a new development, which may become, over large areas of the publishing field, a revolution. This is just starting as this study is being written, in the spring of 1964. Adult Schools will be able, when the time arrives to use it, to see more clearly how far the new departure is likely to go.

Direct selling

Long practised in the U.S.A. and some other countries, and to a limited extent here (e.g. by The Times Bookshop or Bumpus), some well-known publishers and at least one nation-wide chain of bookshops are planning to make direct selling a major method of distribution. Increasingly they will mail members of the public, advertising particular books or lists of books, and in most cases offering to post these direct on application.

This move has come about through the initiative of a number of younger publishers, partly as a result of studies of American experience, partly as a result of concern over the failure of book-buying to keep level with the general rise in prosperity since the end of the war. They are not happy, nor one imagines would Dr. Johnson be, at the way cars, cocktail cabinets and "tellies" keep rising in sales, while the number of books bought by the general public over the past ten years seems to have declined. It is true that, whereas £20 millions was spent on books by the public in 1953, £30 millions was spent in 1962. This works out roughly at a 4 per cent. expansion in takings each year. But this did not mean, unfortunately, an expansion of numbers of books sold. The apparent expansion in book buying was accounted for by a steady rise in prices. As this averaged 8 per cent. each year, fewer books at higher prices is the true explanation. And one wonders if this means that it is the older generation who long ago acquired the taste for book buying who bought these dearer books, while the younger generation, put off by the higher prices, never visit the bookshops at all. If so, "direct selling" may be the answer. But this method needs much capital and uses techniques which spring directly from the aggressive world of big business high-pressure salesmanship. Its entry into the British book trade on a large scale would add to the anxieties about the future of publishing which are set out in the next study.

For discussion:

- (i) How far do you pay attention to the name of the publisher when you select a book? Have you favourite publishers? In both cases, why? or why not?

(ii) Do you find in your School, and in your local community, a rise or a fall in the use made of books? Or do things go on much as before? How about young people? (Get the view of librarians in your local public library system.)

(iii) From personal observation and, if possible, talks with local booksellers, do you think the rising prices of books have tended to have the effect suggested above?

(iv) Have you any experience of "direct selling" of books? Do you think it likely to make large-scale changes in the British book trade? Will these be for the better?

(ii) THE PURPOSEFUL PUBLISHER AND THE CULTURE OF HIS TIMES

The first task

In its broadest sense the living culture of a nation ranges from the National Gallery to ice-rink championships, from Glyndebourne to the F.A. Cup. There is the third programme, and the light. Publishers play a most vital part in maintaining and in enriching this culture, acting in the sphere of books as impresarios and B.B.C. programme directors do in adjacent fields. Logically the first, and also perhaps the most important, of the publisher's tasks is that of *selection*. Publishers—with the aid of their "readers", who are experts retained to evaluate new MSS., especially if technical—sieve out the good from the bad amongst the stream of manuscripts that flow ceaselessly into their offices. At least purposeful publishers do. The others sort out the saleable from the unsaleable; if challenged as to the ethics of so doing, they would reply that they give millions of people exactly what they want, and this is a skilled, exacting job as it is, without trying to act as a guardian of the public's morals as well.

Who performs it, and how

In our type of society we rely mainly on the open market to do this subtle, difficult and very responsible job of selection for us. Some well-qualified observers feel that we may rest assured that this system works well, at least in respect of the more serious and cultured sector of the market. Thus Sir Stanley Unwin quotes Frank Swinnerton, the distinguished critic as saying:

"... in the healthy rivalries of publishers lies assurance that no really good book, whatever its faults or eccentricities, is ever likely to remain unpublished. No British publisher *dare* miss the first class, even if, at first sight, he does not much care for it... British publishers do more than any other class in the community to stimulate the production of masterpieces, and should enjoy our respect and thanks for historic service to culture."

But how about the *second* class? Again we rely on the competition among about fifty publishing firms to be a safeguard for freedom of speech and expression. If an author cannot interest one publisher in a new theme, or in some experiment with form, he can try another. If he is writing about controversial matters in politics or religion, his views may not be acceptable to some publishers, but the chances are that there will be others, of a contrary persuasion, who will accept his work. There will probably be yet others neutral or broad-minded enough to see to it that, from time to time, views opposite to those generally accepted are published by them. So perhaps we do not need to fear for the second class, either. A further safeguard is the existence of numerous "literary agents", who undertake to seek out publishers for authors and place their work to the best advantage, acting on a commission basis.

Despite all these safeguards, Beatrix Potter's children's books, now world-famous, for a long time found no publisher. This and other astounding examples should serve to prevent us becoming complacent in this very important matter.

A trend that needs watching

Sir Stanley Unwin feels that the delicate and responsible task of selection (and the publisher's other tasks in a lesser degree), in which one is dealing not with commodities like soap and soda but with minds and their offspring, is best undertaken by small firms that have built up highly personal and intimate connections with the literary world over the years. Unfortunately, heavy death duties, as we have noted in the first study, and other trends, have forced more and more firms of this type to sell out to large limited liability companies. These, he fears, lack just what is so valuable in the small firm, and as they are responsible only to an impersonal array of shareholders they will tend to take fewer risks and not

go out of their way to support work of merit which lacks a wide appeal.

The traditional publishing firm had always, of course, to watch its sales and try to arrange that the majority of new books it put out would be profitable. Then, and only then, could it subsidize works likely to make low or even no profits. Their activities were and are supplemented by such publishers as the Oxford University Press, or the Society for the Propagation of the Gospel, acting on a non-profit-making basis in support of a particular aim, such as the advancement of scholarship or evangelism. If Sir Stanley is right about the large limited liability companies, and if the trend towards them continues, the institutional publishers, as these latter might be termed, will have an even more important role to perform.

The position would seem to need watching, since these institutions may be, by their very nature, exclusive in their policy, so that an author of very unorthodox views might find no university press would look at his work and no institution might exist (just because his views were so novel) to whom he could turn for backing. One is reminded of the situation in the newspaper trade where one major political party, the Liberals, have lost their main organ, and the Labour Party have now lost their's, the *Daily Herald*. Publishing is still a very long way from this sorry pass, but it is important to be alert to what may prove a slow but steady trend towards a similar situation in the world of books.

The subtle difficulties of the task

The traditional purposeful publisher, then, has a task of selection. He does this, however, within a legal framework. He is not allowed complete freedom in the choice of manuscripts to publish. The law of libel and the law on obscenity restrict him. And, as has already been pointed out, however eager he may be to advance taste and opinion by backing new, challenging works, he must, if he is to remain in business at all and thus be able to do this purposeful, pioneering work in the future, be cautious. He cannot afford too many commercial failures. He must hasten slowly in attempting to advance the culture of his time.

He is in an awkward position to do this, in two respects—both of which mean that he has to take greater risks, in many cases, than the vast majority of business men. First, he cannot

as a rule get reliable information, not even from his booksellers, as to what the public are wanting. For various reasons their advice, strange as it may seem, is often misleading. Secondly, he cannot use massive advertising to launch a book as a motor manufacturer does to launch a model. We are so much aware of the growth of advertising in almost all lines of business, of its subtlety on the one hand and its high pressure on the other, that it needs to be stressed that in the book trade it is not important. On the whole, books are sold by personal recommendation—by being talked about. Again, critics nowadays play only a minor role; book reviews in the nineteenth century were often of decisive importance—they no longer are.

How then do publishers of the Unwin or Gollancz type make their decisions, selecting new works that are unusual, perhaps controversial, ahead of (or at least out of conformity with) the current views and the mood of the great majority of the reading public? Firstly, only by being outstandingly well-informed themselves, out and about in society, in touch with current trends in the world of affairs, of thought or of the arts, according to their publishing fields. Some contrive, usually with the help of colleagues, to keep an eye on all these fields, or on several of them. Secondly, by having a flair (largely a matter of sympathy and intuition) for anticipating the moods and interests and reactions of the reading public. As was said at the outset, they are like impresarios or programme producers on radio and TV. They are creative artists in their own special way. This is also true in a literal sense, in so far as they frequently *invite* authors to write, seeing that a particular man has a gift for a particular type of book for which they have judged there is or will eventually be a market. And it is by no means unknown for a publisher tactfully to advise an author on various alterations in his work which, as well as making it more likely to sell, may be improvements artistically.

Conclusion

The foregoing has been descriptive of the work, at its best, of the purposeful publisher, and of publishers who, while not perhaps claiming any great sense of purpose, have chosen to operate in the quality market. The urgent problems of the lower grade markets cannot be dealt with here, though it is

hoped that schools will discuss them. But this at least can and ought to be said: in so far as the quality markets uphold traditional standards of publishing, there is a hope, based on actual trends both here and in the U.S.A., that the general standard will be raised, given a steady continuing expansion of our educational services. Meanwhile, what is becoming a major aspect of British publishing—educational publishing, mainly the provision of textbooks and school or college editions of classics—is growing rapidly, in quality as well as quantity. The great size, comparative stability and rosy prospects of this market are now attracting marked attention on the New York and London Stock Exchanges.

Two examples of purposeful publishing

(i) *Penguin Books Ltd.* was started in 1935 by Allen Lane, now Sir Allen Lane, who had at the age of thirty-three become bored with hard-cover publishing (at The Bodley Head Press, which he had inherited). He was fired with the idea of carrying much further the experiments in very cheap paper-backs made by Victor Gollancz when he was managing-director for Sir Ernest Benn in the 'twenties. Despite many warnings from very experienced older members of his profession, and many grumbles and doubts among booksellers—who stood to make as much profit on the sale of one hard-back as on a dozen Penguins—the venture was an instantaneous success. By the end of 1936 fifty titles were selling—all at 6d. each, the total sales reaching nearly two million. Expansion over a quarter of a century has raised the figure to roughly sixteen million, nearly half of these going abroad, mainly to the U.S.A. and the Commonwealth countries, but some also to the Continent. Inflation over most of this period, however, has forced the price up to a minimum of 2s. 6d.—the great rise in paper, printing and distributing costs cutting out the benefits of a widening market. The firm has also produced higher priced editions, notably the King Penguins and the Art books.

Starting by reprinting established works, Penguin Books now regularly commission new works up to about six out of ten of the 300 or more additions made annually to their list. But reprints still form a large part of their purpose, and they have brought out, in editions of the highest quality, sets of as many as ten titles of well-known authors, notably of Shaw, H. G. Wells and D. H. Lawrence. The policy of re-printing complete and unabridged editions has always been adhered to, and led in part to the *Lady Chatterley's Lover* trial.

(ii) *The Everyman Library.* Victor Hugo said that a library

was "an act of faith", and another writer spoke of one so beautiful, so perfect, so harmonious in all its parts, that he who made it was smitten with a passion. In that faith the Everyman Library was planned out originally, on a large scale, and the idea was to make it conform as far as possible to a perfect scheme. Considerations of a practical nature made it necessary to divide the scheme into sections, such as Biography, Fiction, History, etc. But in carrying out the scheme, publishers and editors contrived to keep in mind that books, like men and women, have their elective affinities. The historical section, for example, is supported by historical novels, by biography and memoirs. It was hoped that these affinities would lead readers on, wandering in and out of the various sections, and back and forth in time. But it was found that "it is the obvious authors and the books most easy to reprint which have been the signal successes out of the many hundreds in the series, for Everyman is distinctly proverbial in his tastes . . . In attempting to lead him on from the good books that are known to those that are less known, the publishers may have at times been even too adventurous."

So wrote Ernest Rhys, the first editor of what is the largest and most carefully planned comprehensive collection of classics in the world. From 150 titles in 1906, the library launched by J. M. Dent (who started as a working bookbinder) grew—thanks to his great drive and enthusiasm—to over 700 titles during the First World War. The rate of expansion slowed down between the wars, and it was not until the 1950s that the 1,000th title was announced. The collection will probably become stable at this figure, Dent's original target. Improvements, however, in format and editing continue, and 1963 saw the largest total sales in the history of this unrivalled achievement of purposeful publishing.

For discussion:

(i) The study has concentrated on the positive developments in publishing in this country, the negative aspects being well known (*The Uses of Literacy*, by Richard Hoggart, Pelican, 1959, is the standard reference on the disquieting effects of low-grade publishing). If from your experience, and from a reading of Hoggart and others, you feel that this study is too complacent, what action, if any, can you suggest should be taken to foster a greater amount of "purposeful publishing"?

(ii) Broadcasting and TV are government-regulated. Newspapers are scrutinized by the Press Council. Should the book trade have a supervisory body? Should publishers, like doctors, be required to undergo professional training? Would any new dangers to freedom of speech be created?

Recommended books:

Publishers on Publishing. Edited G. Gross. (Secker and Warburg. 1962. 35s.)

From among the 36 publishers (British and American) represented in this entertaining and illuminating collection, the following may be picked out as especially relevant to the aims of this study: No. 13. Michael Sadleir, pp. 129-141; No. 17. Sir Geoffrey Faber, pp. 213-235; No. 29. Michael Joseph, pp. 356-460; No. 34. Sir Stanley Unwin, pp. 416-434; No. 35. Frederic Warburg, pp. 434-473; No. 36. Bennett Cerf, pp. 473-488. Of these, Nos. 17 and 34 are outstanding. Nos. 35 and 36 give a vivid insight into the major aspects of the business side of publishing. The volume also contains sketches of D. H. Lawrence, Thomas Mann, H. G. Wells and other famous authors as seen by publishers.

The Truth about Publishing. Sir Stanley Unwin. (Allen and Unwin. 1960. Revised edition. Illustrated. 15s.) The standard authority, first published in 1926.

The Truth about a Publisher. Sir Stanley Unwin. (Allen and Unwin. 1960. 25s.) Contains most of the major points developed at greater length in his classic treatise, and also most valuable sketches of the development of his great publishing house, and accounts of his outstanding work for his profession, both nationally and internationally, and for the cause of books in general.

The Adventure of Publishing. Michael Joseph. (Allen Wingate Ltd. 1949.) A thoughtful short book.

Banned Books. Anne L. Haight. (Allen and Unwin. 1955. 10s. 6d.) Contains a valuable annotated list of books banned at various times and places from 387 B.C. (including *Alice in Wonderland* in Hunan Province, China, 1931!), leading court judgements, and U.S. custom and postal regulations.

Who's Who and What's What in Publishing? A. G. Elliot. (Right Way Books. 1960. 7s. 6d.)

(iii) VICTOR GOLLANCZ

*Born in London, 1893; educated at St. Paul's School,
and at New College, Oxford*

Two years after the General Strike a publishing business was founded in London by a very active and able young managing-director who had just completed eight years under Ernest Benn. The latter was a publisher still remembered not only as a highly successful businessman, but a businessman articulate in setting out the case for private free enterprise.

His *The Confessions of a Capitalist* (1925) is still almost without a rival. But Victor Gollancz Ltd. (1928), though backed by the wealth of hard experience (often of a pioneering nature, including experiments with paperbacks), and gained by its owner and founder at Benn's, was to be a firm with quite a different ethos. A socialist and a champion of many causes, Victor Gollancz was to use his business to spread left-wing views, and that, too, very widely. This somewhat paradoxical start was in keeping with the somewhat paradoxical personality who made it.

An early paradox

Just over ten years before, as a young officer, Victor Gollancz had, in a most paradoxical position, demonstrated his great interest in social and political affairs, his impatience with established approaches to them, and his great capacity for stirring people to think about them afresh. This was at Repton, where for an exhilarating but turbulent year Gollancz, in close partnership with the historian David Somerville, pioneered political education in a Public School. He had been appointed to train the Officers' Training Corps; but he spent most of his time debating war aims and discussing Plato's *Republic*.

Gollancz had to go, but the experience at Repton formed a basis for the rest of his life. He had discovered that the boys were good, and that their goodness was blocked in the civic and international spheres by their prejudice and ignorance. He also discovered that these blockages could in large measure be removed if political and social issues were taught and discussed.

The 'Thirties

Within a year of founding his own business came the Wall Street crash of 1929, and in its trail world-wide unemployment, and the Nazis. Gollancz responded, with burning conviction, by building up the Left Book Club, and by backing such authors as G. D. H. Cole, who, writing with academic authority but in a popular way on current issues, did much to inform the reading public of the serious developments at home and abroad.

Little is said in detail in Gollancz's massive (but as yet unfinished) autobiography as to how this very extensive venture in purposeful publishing was built up. He gives far

more space to an abstract, but very illuminating, statement of his socialist beliefs. Nor does he attempt to sketch out how he would apply his principles to his own profession. This is disappointing for, whilst he makes no claim to being a theorist, his practical knowledge of owning and managing a firm is great, and he can look back to his apprenticeship under an acknowledged master, Benn. His interest, however, was mainly in combating fascism, and his flair was for running the publishing side of a nation-wide movement. It is on these activities that he concentrates in his memoirs.

The Left Book Club

The Left Book Club issued short volumes in low-priced editions, simply bound in red boards, linking its regular production of new titles with political meetings and a monthly newsletter, the publishing being undertaken by Gollancz's own firm. Its prospectus is quoted in his autobiography, and his reflections on its achievements are of great interest.

From the prospectus

"The aim of the Left Book Club is a simple one. It is to help in the terribly urgent struggle FOR world peace and AGAINST fascism, by giving, to all who are willing to take part in that struggle, such knowledge as will immensely increase their efficiency."

Looking back from the 1950s, Gollancz comments:

"It was in its way a terrific movement, with a great surge and drive about it of a kind that makes steadiness difficult. More and more, as time went on, the immediate objective—a united front, at home and abroad, to prevent war—loomed as of an importance so overwhelming that one was trapped, or trapped oneself, into committing many sins by the way (even within the assumption on which the Left Book Club was based), if of omission, on the whole, rather than of commission."

The Communists became "far more influential in the Club than they ought to have been". And, in the effort to bring about a sympathetic understanding of the U.S.S.R.—so necessary if England and France were to have a powerful ally in the East—much of the totalitarianism of Stalin's regime was glossed over.

The movement had the support of many famous people—

Boothby from the Tories, Acland from the Liberals, Cripps and Nye Bevan from Labour, and Harry Pollitt and the Red Dean on the extreme left. It played a major part, not only with its books but with meetings and discussions throughout the country, in alerting people to the great issues of the day. But in the end it failed in building up a really united front, and perhaps its most solid achievement in the view of some authorities was the part it played in preparing the climate of opinion that led to the Labour victory of 1945.

The man at work

"... I work in America sometimes twenty hours out of the twenty-four, getting up at five to write my notes home to London, dealing with New York correspondence from eight to ten, visiting publishers and agents till one, lunching with a publisher or agent, visiting publishers or agents till six, dining with friends, and reading books, manuscripts, galley-proofs till two or three o'clock in the morning. One enjoys it after a fashion: every morning, as one sets out, there's the hope of discovering treasure . . ."

There is the fear of going "broke"—that it is imperative to get good manuscripts and many of them during the short annual trip to New York. But there is also an obsessive desire to work well above the norm, an obsession he knew as a schoolboy when he would learn a hundred lines of poetry beyond what was required of him. In the last analysis, however, he thinks he would not mind being "broke".

It has been pointed out that Victor Gollancz has not sketched out a plan for the publishing trade. He makes broad general criticisms in the light of his socialist principles, mostly as to the basic selfishness of the present system. But he does not suggest any changes that might be made, and he refers only briefly to the Publishers' Association.

"There is little moral difference between the Publishers' Association, to which I regretfully belong, and my packers' Union. Both are solely concerned, or essentially concerned if you prefer, with the protection of their members' interests; with getting the best possible deal for their members, which is to say for themselves, irrespective of what may happen to anybody else: sometimes, no doubt, within more or less decent limits, and sometimes not."

One may contrast this with the view taken of the Publishers' Association by Sir Stanley Unwin in his *The Truth*

About a Publisher, summarized in the preceding study. He is sanguine that good can and has come out of this organization, and that it provides the best path for the future progress of publishing.

The man seen by his contemporaries

Two character sketches of Victor Gollancz are available, to supplement and perhaps correct the account he gives of himself. The first is a perceptive unsigned article under the title "Latter Day Saint", published in the *New Statesman* (January 9th, 1954). The second, a report of an interview with John Freeman in the series "Face to Face", appeared in *The Listener* for December 8th, 1960. The second may be said to a large extent to corroborate the first, which opens as follows:

"Publisher and author: capitalist and socialist: man of the world and latter day saint: Jew and Christian: nationalist and theologian: rebel and traditionalist . . . That list of opposites: well, of course, they can be called fatal inconsistencies, or the richness of a many-sided nature, according to whether you like the fellow or not. Those who are fond of V.G. will continue to say to the scoffers: 'Let him that is without contradictions first cast a stone at him.' Anyhow, this generous, emotional, greedy, intelligent, gorgeous and sometimes absurd man is worth a hundred of the neat little *petits-mâitres* of this world."*

In his replies to Freeman's questions in the television interview, Victor Gollancz confessed that he has "compromised too much with Mammon", and perhaps a hint of the individualist side of him comes out when he states that he is not a full Christian, having joined no communion on leaving Jewry. He didn't want, he said, having escaped from one church, to get into another.

His self-assessment

So we await the completion of his autobiography—which has been compared to Rousseau's *Confessions*—for a fuller account of how he has related his burning sense of purpose, grounded in spiritual experiences, to the support of many major causes by publishing, as well as by great activity on numerous committees. The struggle against fascism, the

* Quoted by permission of the *New Statesman*.

cause of socialism, the abolition of capital punishment, C.N.D., the reconciliation of religions—these have been his major causes.

But he has had his recreation, and perhaps we know a man not only by his works but also by his recreation. *Who's Who* for 1963 gives these: "Listening to music, arguing, travelling, playing poorish bridge." In 1953 the list also included "sitting in the sun".

Work, recreation—and prayer. Let the man himself have the last word and, in so doing, throw another ray upon the deep-hid springs of action that have led to much purposeful publishing.

"My own commonest prayer, when, amid the fever and fret, I remember to pray, is that I should be made like a sheet of glass through which good may come into the world, and like a sheet of iron which may shut out evil."

It is a prayer for all, but surely especially a prayer for a publisher.

Recommended books:

My Dear Timothy. Victor Gollancz. (Gollancz. 1952. 7s. 6d.)
Contains his views on socialism.

More for Timothy. Victor Gollancz. (Gollancz. 1953. 7s. 6d.)
Gives first-hand impressions of Communists, a long account of his period at Repton, and sets out his pacifist creed.

A third volume of autobiography is in preparation.

A Year of Grace. Victor Gollancz. (Gollancz. 1950. 15s.; Penguin Books. 6s.)

From Darkness to Light. Victor Gollancz. (Gollancz. 1956. 15s. and 10s. 6d.)

These both arose from deep spiritual experiences in 1942 and 1943.

The New Year of Grace. Victor Gollancz. (Gollancz. 1961. 15s.)

God of a Hundred Names. Barbara Greene and Victor Gollancz. (Gollancz. 1962. 15s.)

Industrial Ideals. Victor Gollancz. (O.U.P. 1920. From a library.) A lucid and compact survey of the thinking of that period.

Many pamphlets, etc., e.g. "Our Threatened Values" (1946)—a plea for more humane treatment of Germany; and "The Case of Adolf Eichmann" (1961).

Section XI

Life as Commitment

NOTES BY WILFRID H. LEIGHTON

Reference was made in the opening study to the "literature of commitment". This word "commitment" is in common use nowadays: what does it imply? To what are we committed? To ourselves, our family, our friends, our class, our church, our political party? What purpose burns within *our* hearts?

We may be committed to something that defies clear definition—such as the values of truth, beauty, goodness, honour, justice, or God himself. If so, we shall be able to agree with J. H. Oldham, who says: "There are some things in life—and they may be the most important things—that we cannot know by research or reflection, but only by committing ourselves. We must dare in order to know" (*Life is Commitment*). Commitment implies involvement, and this may bring us into association with people and movements and institutions. Is this an answer to modern man's feeling of frustration and alienation? How real is that feeling?

(i) EXISTENTIALISM

Anxiety and alienation: a diagnosis

In spite of all the material and social progress of our time there certainly are widespread feelings of fear and frustration—fear of the Bomb, of the future, of old age, of poverty, of death, and of life itself. The advances of science and technology have added to the impersonal nature of much of man's work and of human relationships; and living in large cities and towns has added a sense of isolation and alienation—alienation from other people, from Nature and even from the springs of life itself. This condition engenders a feeling of frustration which is not unconnected with so many acts of violence, hooliganism and wilful destruction. To feel unwanted, to have a sense of not counting, of powerlessness, of isolation and self-estrangement—this is to experience alienation, which can express itself in a number of ways: for example, in living

a meaningless life. (For a study of this condition, see David Reisman's *The Lonely Crowd*.) There are deeper reasons, however, for the sense of anxiety which permeates modern life.

To anyone over fifty, the change in the moral climate reflects a lowering of standards in personal and public life. Such expressions as "living is a rat race", "it's a racket", "anything goes", indicate an acceptance of aggressive competition, greed and indifference to moral standards. To many also there has been a loss of faith in God, in religion, in the churches—with a corresponding loss of meaning and purpose in living. At times there is the sense of being lost, for "the night is dark". In sensitive minds this may beget deep anxiety: a rejection of faith which leads to despair, which is a part of the crisis of our age.

Existentialism and its exponents

Existentialism is the philosophy of crisis, but it is a banner bearing many strange devices. All its exponents, however, have common purposes: they are concerned with the significance of man's *existence*, which they interpret as the "act" of being, and of man's *essence* as the "quality" of being. To think existentially is to come to grips with the human situation as one in which we are involved and about which we cannot avoid being concerned. It is a search for meaning to life; but not a scientific or a psychological meaning, though both are taken into account. The problems raised are intensely personal.

"What all philosophers of Existence oppose is the *irrational* system of thought and life developed by Western industrial society and its philosophic representatives. During the last hundred years the implications of this system have become increasingly clear: a logical or naturalistic mechanism which seemed to destroy individual freedom, personal decision and organic community; an analytic rationalism which spans the vital forces of life and transforms everything, including man himself, into an object of calculation and control; a secularized humanism which cuts off man from the creative source and the ultimate mystery of existence" (Paul Tillich, quoted by Heineemann).

The Christian Existentialist position is seen more positively in the following:

"The central affirmation of existentialist thought . . . is one that is congenial to the Christian mind, since Christian faith is itself an affirmation that the deepest human knowledge of the truth rests upon an inward relation with reality ('God') of an ultimately personal kind and that it is not susceptible to the techniques of verification by the methods of objective (scientific) thinking. It is verified only in the deep personal commitment of trust, obedience and worship. In this sense existentialism tells us nothing which was not already well known to the men of the Bible, to St. Augustine, St. Bernard, Luther, Pascal and many others. It will hardly surprise us, therefore, that thoughtful Christians in our day should seek to articulate their faith by means of the categories of existentialist philosophy." (Alan Richardson, in *The Bible in an Age of Science*.)

It is generally accepted that modern Existentialism began with Kierkegaard, a Danish philosopher who attributed much of man's uneasiness to his sense of separation from God. He lived at the same time as Nietzsche, who expounded the will to power and the necessity for the super-man. Jaspers, also a German philosopher towards the end of the nineteenth century, stated the need for liberty and choice, but for man to be himself he needs to be committed to that which is beyond self—a transcendence to which the self bears witness. This is a religious experience, though it is not orthodox Christianity. It is a protest against mass social, political and cultural movements which stifle the forces of man's inner life. Among these and other German existentialists is Heidegger, who expounds an attitude rather than a philosophy: "You must dispatch the past, ensure the present, and prepare for the future. You are condemned to be heroic."

In his *Existence and Being*, a translation of *Sein und Zeit*, Heidegger states that to be human is to be aware of "being" as something "near" and yet as "far off". By identifying and attaching ourselves, and by a full awareness of what life offers, we experience "being". Heidegger is very much concerned with mortality. Are we not all born to die and does not the dread of nothingness overhang our lives? Meaning and purpose must therefore be sought in the reality of "being" in the world as we know it.

The modern German existentialist writers were influenced by the crisis in Germany following the first world war. French existentialists have expressed the defeat and resistance of France during the second world war. They are a protest

against the false values of French life in the inter-war years and an appeal for liberation and a new beginning. The representative French figures are Jean-Paul Sartre, a humanist, and Gabriel Marcel, a Roman Catholic.

Jean-Paul Sartre

Life and development

Jean-Paul Sartre, philosopher, novelist and playwright, was born in Paris in June 1905. His father died when he was two and he was brought up by his maternal grandfather, a Schweitzer of the family made famous by Albert. The grandfather was a Calvinist though Jean-Paul was nominally a Catholic. In a recently-published first volume of his autobiography, Sartre likens his bearded grandfather to God the Father. His boyhood was solitary and he appears to have known little affection and expressed none. He found more reality in books than he did in people. After school he went to university and became a professor of law at Le Havre and later at La Rochelle. While at the university he formed a union (not a marriage—a bourgeois institution) with Simone de Beauvoir, also a professor. She writes in her memoirs:

"We had confidence in the world and in ourselves. Society, in its present form, we were against: but in that antagonism there was nothing bitter; it entailed rather a robust optimism. Man was to be remade; and that creation was to be part of our work. Public affairs bored us; we counted on events unfolding themselves according to our desires without our having personally to intervene."

Through his grandfather and his studies in Berlin, he knew German well and came under the influence of Husserl and Heidegger, and of Marx and Freud. In company with Simone de Beauvoir he travelled extensively in Europe, including a visit to London and Oxford where he was "so irritated by the traditionalism and the snobbery of the English undergraduates that he refused to put a foot inside any of the colleges". A pity that he should judge the whole by the follies of the few!

When war broke out in 1939, Sartre reported for military duty and spent the phoney war on the Maginot Line. In 1940 he was taken prisoner, but persuaded the German military doctors that he was a sick man; so he was repatriated. At once he formed a resistance movement and became acquainted

with Marxists, whose ideas he came to respect. During the occupation several of his plays were produced in Paris and the Germans failed to penetrate his satire and meaning. They thought that a disciple of Husserl and Heidegger could not be anti-German. Actually his attacks were levelled at French middle-class morality, but there were disguised gibes at the Germans. Some of his friends were killed or transported, but he himself escaped and was able later on to record the significance of the occupation:

"We were never more free than under the Nazi Occupation. We had lost all our rights, beginning with the right to speak. We were insulted daily and had to bear those insults in silence. On one pretext or another—as workers, Jews, political prisoners—Frenchmen were deported . . . And because of all this we were free . . . The choice that each of us made of his life and his being was a genuine choice because it was made in the presence of death . . . Thus the basic question of freedom was set before us; and we were brought to the point of the deepest knowledge a man can have of himself . . . the limit of his own freedom . . ."

Sartre is an atheist for whom, like Nietzsche, "God is dead". Nature, too, has little meaning for him. It is with man and his world that he is concerned. He is intrigued, however, by the meaning of *being* and of man's *existence*:

"Atheistic existentialism, of which I am a representative, declares with greater consistency that, if God does not exist, there is at least one being whose existence comes before its essence, a being which exists before it can be defined by any conception of it. That being is man or, as Heidegger has it, the human reality. What do we mean by saying that existence precedes essence? We mean that man first of all exists, encounters himself, surges up in the world—and defines himself afterwards . . . Man is nothing else but that which he makes of himself. This is the first principle of existentialism." (*Existentialism and Humanism*.)

His commitment. Freedom and ethics

In this study we are concerned not with Sartre's speculations about existence, but with his ethics, which involves his opinions on freedom. Here he is not consistent. In an early work, *L'Être et le Néant*, he declared: "We shall never achieve in our relations with other people mutual recognition of each others' freedom", but in *Existentialism and Humanism* he states: "I cannot make my own freedom my aim unless I

make the freedom of others equally my aim . . . and, in thus willing freedom, we discover that it depends entirely upon the freedom of others, and that the freedom of others depends on our freedom." Here is the idea of a community of free men.

This idea of community, however, is denied in his play *In Camera (Huis Clos)*, a play which uses the myths of religion which he denies. It deals with human relationships, which make a hell of existence. "Hell", says one of the characters, "is other people!" It may be asked: For what purpose does Sartre proclaim the need for freedom? The broad answer might be: a new social order in which men can find fulfilment.

"What is at the very heart and centre of existentialism, is the absolute character of the free commitment, by which every man realizes himself in realizing a type of humanity—a commitment always understandable, to no matter whom in no matter what epoch—and its bearing upon the relativity of the cultural pattern which may result from such absolute commitment." (*Existentialism and Humanism*.)

Yet fundamentally Sartre sees life as conflict rather than as co-operation (herein lies his strength as a dramatist), but a conflict which entails violence. In 1962, when he helped to form a left-wing movement in France, he stated: "For me, the *essential problem* is to reject that theory according to which the Left ought not to answer violence with violence."

A confusion of values

There is a confusion of values in Sartre. On the one hand he states:

"Man being condemned to be free, carries the load of the whole world on his shoulders and is responsible for the world and for himself in his specific being."

Responsible to whom and to what, apart from himself? Not to God, for God does not exist; nor to moral laws or values, which are denied objective validity; but only to those which are the product of man's freedom. These can only be relative and functional. This is the ultimate immorality since it implies that we are not responsible for creating the evil which we do. Torture and atrocities do not matter, especially if they are committed by one's own side. The end will justify the means. Thus Sartre is in revolt against the human condition, but he can hardly be regarded as a guide for putting it right. Never-

theless, his writings are significant as a clue to the present human condition.

For consideration:

(i) "Sartre tries to clarify the notion of commitment by the following argument. He says that when a man chooses for himself he chooses for all men. For in the very act of choosing, a man confers value on what he chooses, and in thus conferring value he acts, so to speak, in the presence of all mankind. Thus one is responsible to the whole of mankind for the evaluations one makes. One is like a general who has to make decisions on which the life or death of many soldiers will depend. Such leaders make their choices 'in anguish'. It is just this kind of anguish which Sartre describes as being characteristic of all genuine moral experience." (Maurice Cranston.)

(ii) In the play *In Camera* the three characters are really dead and so can no longer make choices. The development of personality is therefore ended. What meaning can be seen in this?

(iii) Can you conceive of a situation in which choice would involve anguish?

(iv) To Sartre, human freedom is the foundation of all values and only by taking full responsibility for himself and his situation can man be fully human. How far can you accept these statements? What implications are suggested?

(ii) CHRISTIAN EXISTENTIALISM

SØREN KIERKEGAARD and GABRIEL MARCEL

"All scientific research, all speculative thought, all technical activity are related in the last resort to the mind and purpose of the individual." (J. H. Oldham, in *Life is Commitment*.)

"Meeting with God does not come to man in order that he may concern himself with God, but in order that he may confirm that there is meaning in the world." (Martin Buber, in *I and Thou*.)

SØREN KIERKEGAARD

Søren Kierkegaard (pronounced *Kurkigaw*) was born (1813), lived and died (1855) in Copenhagen. His father was a successful business man who was able to retire at the age of forty and devote the rest of his life—42 years—to the study of theology and philosophy. He was a melancholy man and infused some of his pessimism into his son, Søren, who,

deprived of the affection of two sisters and a brother by early death, lived with his depressing father and an elder brother who was morbidly religious and introspective. When his father died, leaving him well off, he continued his own theological studies out of a sense of loyalty. He was really drawn, however, to philosophy and, having broken off a relationship with a girl of seventeen who, he thought, would never understand his views, he took himself off to Berlin where he hoped much from the celebrated philosopher Schelling. He was at first enraptured but in the end disappointed and he returned to Copenhagen, where he produced a mass of writing and where, in bitter attacks on the Lutheran Church for its formal and arid life, he fell foul of the ecclesiastical dignitaries and died in misery, alienated from the majority of his countrymen.

Kierkegaard, although an original thinker, was greatly influenced by Hegel, who taught that alienation from God was a religious problem, alienation from Nature a metaphysical one. Man has created a culture which is alienated from reality, which is essentially spiritual. Kierkegaard broke away because he could not agree with Hegel's abstract idea of mind and of universal consciousness. Kierkegaard believed in the *subjective* or personal quality of mind and believed Christianity to be an inner transformation—a subjective experience which is the way to truth.

It has been said of Ibsen that in his play *Brand* (1866), he "breathes the spirit of Kierkegaard, whose whole philosophy, opposed to the idealistic absolutism of Hegel, laid stress on individuality and on the painful relation of each individual to his god" (Allardyce Nicol). *Brand* is an idealistic youthful and vigorous clergyman who goes to a small remote Norwegian town and struggles against all the pettiness and spiritual squalor of the place.

Three ways of living

Søren Kierkegaard distinguishes three ways of living: the *aesthetic*, the *ethical*, and the *religious*. The aesthete seeks pleasure as an end in life and can be passionately devoted to it. The ethical man is governed by the demands of duty and responsibility. To the religious man his relationship to God is the supreme experience. Kierkegaard also allows for two "transitional stages", the *ironical* and the *humorous*, as

coming respectively between the aesthetic and the ethical and between the ethical and the religious.

For discussion:

How far are these three types known to you?

Alienation from God

Alienation from God leads to alienation from man himself. "To do battle against princes and popes is easy compared with struggling against the masses, the tyranny of equality, against the grin of shallowness, nonsense, baseness and bestiality." The submergence of the individual in the mass results in self-estrangement. Man loses his "self" and his existence is nothing (cf. Sartre). There is a double process. Estrangement from God leads to loss of identity, and loss of identity leads to estrangement from God. In this, man becomes a prey to anxiety or dread—in the Danish, "angst". (Reference should be made to his *The Concept of Dread* and *The Sickness unto Death*).

The way back

From this standpoint Kierkegaard tackles the problem of how modern man can be "saved". His answer is: "How to become a Christian." To this end he rejects the answer of science, which is abstract; he also discards the distinction between the truths of reason and the truths of fact, because they both obscure what he regards as essential, viz. true existence—that is, existence in the presence of God. But what is existence in the presence of God? The answer is not logically expounded, but it would appear to partake of the qualities of the finite and the infinite. Man's existence is both here and now but also beyond here and now. But if there is no "objectivity", we are left wondering how this can be experienced as part of our existence. A clue is given by Kierkegaard when he states that the words of Jesus, "I am the way, the truth and the life", express the meaning of existence. "Way", "Truth" and "Life" are existentially synonymous.

For consideration:

The Bishop of Woolwich, in *Honest to God*, frequently quotes from Kierkegaard and commends the latter's "fine phrase"—"a deeper immersion in existence"—to describe the approach towards the unity of the soul with God. How far

do you think this helps to understand what Kierkegaard calls "existence in the presence of God"?

GABRIEL MARCEL

Gabriel Marcel is a distinguished French dramatist, philosopher, composer of music ("it was my true vocation; in that alone I am creative") and Gifford Lecturer (*The Mystery of Being*). He was born in 1889, the only son of a well-known statesman who was for a time *Ministre de France* in Stockholm. His mother, whom he describes as "a radiant personality", died when he was four and he was brought up by an aunt who was an austere agnostic turned Protestant. Here was a tension of which he has said: "This hidden polarity between the seen and the unseen has played a far greater part in my life and thought than any other influence which may be apparent in my writings." From childhood he has been a traveller, and contacts with other countries have given him a wide perspective. In the first world war he served with the Red Cross, and this deepened his sense of compassion. In 1929 he entered the Roman Church.

The "mystery of existence"

Marcel is a Christian Humanist who believes that, faith apart, there is the "mystery of existence" which can be understood as lying in the mid-region between *having* and *being*. The tension between these two, between what "I am" and what "I have", can be resolved by responsive feeling to others, an "I-thou" relationship whereby we enter into the lives of others, their joys and their sorrows. This is an experience of persons with persons, and is especially valuable in creative activity. Marcel, moreover, believes that "there must exist a possibility of having an experience of the transcendent" such as is experienced in worship and which is known to artists, saints and prophets. The idea of incarnation dominates his thought. This can be understood as a *body-soul* and a *matter-mind* problem (which cannot be treated more fully here).

The need for human relatedness

How does Marcel indicate that we can overcome the fact of alienation? He is critical of the increasing power of the state which limits freedom and inhibits man's creative abilities. In a society increasingly dominated by technocracy everything

becomes a problem, and in this kind of world "*having*" is more important than "*being*". Possessions are the cause of estrangement since our possessions tend to possess or to have us. Thus we suffer a loss of "*being*", which can only be checked by participation in the life of others and in Divine life. Concentration on *having* frustrates our *being* and so our lives are impoverished. This is our human condition, from which we can be delivered only by a new conception of human relatedness in which Marcel is at one with Martin Buber—in the latter's imaginative treatment of the subject in his *I and Thou* and in the rediscovery of man's relationship with God.

"The more my existence takes on the character of including others, the narrower becomes the gap which separates it from *being*; the more, in other words, I am." (*The Mystery of Being*.)

"Our alienation can be resolved when we commit ourselves to one who can only be described as an absolute *Thou*, a last and supreme resource for the troubled spirit." (*The Mystery of Being*.)

The pros and cons of existentialism

1. It provides a response to the moral crisis of our age.
2. All its exponents believe in freedom and free will, which in the case of Sartre is the basis of ethics.
3. It shows the effects of alienation and the need for commitment.
4. It has deeply influenced much religious thinking in our time.

But

1. It fails to give a satisfactory account of science and its positive implications.
2. It provides no new basis for ethics and moral standards. In the case of Sartre the ethics are questionable.
3. It is too subjective and sceptical of reason.
4. The exponents are divided between those who reflect the pessimism of seeing man as "a useless passion" and those who, like Marcel, see man as "a being who exists in relation to God". There is a third position, however, expressed by Martin Buber in the quotation at the head of this study.

For reflection and discussion:

- (i) Do you experience a tension between *being* and *having*, between what you are and what you possess? If so, how do you resolve it?

(ii) How do you interpret the phrase "Christian Humanist"? Does the word "Humanist" add anything of value to the word "Christian"?

(iii) From these and any other studies of Existentialism, can you add anything to its positive value?

Books recommended:

Sartre. Maurice Cranston. (Oliver and Boyd. 5s.) Highly recommended.

Existentialism and Humanism. Jean-Paul Sartre. Trans. by Philip Mairet. (Methuen, 5s.) Contains the essence of Sartre.

Three European Plays. (Penguin Books. 3s. 6d.) Includes *In Camera*, a translation of *Huis Clos*.

Søren Kierkegaard. Frithiof Brandt. (Publications in English of Danish Culture. Copenhagen.) A valuable study.

There is no life of Marcel, but reference should be made to his Gifford Lectures, *The Mystery of Being* (Harvill Press).

General works on Existentialism:

Existentialism and the Modern Predicament. F. H. Heinemann. (A. and C. Black. 1959. 18s.) Highly recommended.

Six Existential Thinkers. H. J. Blackham. (Routledge and Kegan Paul. 1952. 16s.) Difficult, but contains helpful quotation from original writings.

Dreadful Freedom: A Critique of Existentialism. Marjorie Grene. (Univ. of Chicago Press. 1959. Now 10s. 6d. and entitled "An Introduction to Existentialism".) Difficult, but very valuable.

Existentialism from Within. E. L. Allen. (Routledge and Kegan Paul. 1953. From a library.) Difficult, but rewarding.

Life is Commitment. J. H. Oldham. (S.C.M. 1953. 12s. 6d.) A very valuable background study.

The Courage To Be. Paul Tillich. (Fontana Library. 6s.) Difficult, but highly recommended.

I and Thou. Martin Buber. (T. and T. Clark. 9s. 6d.) There is much in Buber that confirms the contributions of the Christian existentialists.

Section XII

International Challenge

NOTES BY GLADYS R. PUNCHARD

Can a sense of purpose be achieved in a world where two-thirds of the human race are denied a sense of personal value? The keynote of these two studies is the challenge to our society created by the newly-emerging states of Asia and Africa, and by the status accorded to the coloured millions in America and Africa. Human dignity is at stake: the health of our whole society is dependent upon the achievement of such dignity and personal value for every individual.

(i) COMMON PURPOSE AMONG PEOPLES

Common fears

Peoples are subject to much the same fears everywhere. Fear is a corroding influence in human relationships—whether personal, international or inter-racial.

Fear of humiliation

To what extent, do you think, has fear of humiliation actuated the motives of statesmen in the international sphere? How many wars have been caused by the desire to prevent or wipe out a sense of humiliation? To take an incident in our conquest of India: Having lost face in the Khyber Pass in 1841, in our attempt to create a North-West frontier defence, a command was issued almost immediately to conquer Sind, *in order to restore the prestige of the British Raj*: an adventure described in his diary by the general who undertook the conquest, as a "very advantageous, useful and humane piece of rascality". Is this fear of humiliation the key to the unceasing race for power—East versus West, Afro-Asian versus European and American? Fear operates on both sides of the fence.

Fear of violence

The fear of violence pervades every continent and every people to-day. A sense of insecurity might at any moment spark off the use of violence by minority groups, e.g. in Cyprus. Emerging national states must face the problem of violence, however much they may deprecate its use. Tom Mboya, in his book, *Freedom and After*, describes how the All-African Peoples' Conference of 1958 debated seriously the question as to whether African nationalism should commit itself to the use of violence or to the Gandhian philosophy of non-violence. He admits that, although the majority opposed the use of violence, they were compelled to realize that, when constitutional methods fail, or where no channels for constitutional action exist, violent action becomes inevitable.

Dangers may arise from the increasing number of new states in Asia and Africa. In his recent study, *World Order and New States*, Peter Calvocoressi reminds us that, although most of Europe's territorial disputes and frontier problems have been solved in recent years, new conflicts are now developing as "the colonial carpet is taken up to reveal a number of ill-fitting boards beneath" (e.g. the jagged frontiers of Kenya, Somalia and Ethiopia).

Fears of neo-colonialism

Most of these new states are experiencing a dual revolution, national and social, at the same time. Where freedom from alien control has already been achieved, the social revolution poses delicate problems. External aid is vital, but will such aid, offered by erstwhile rulers, be regarded as an attempt to regain influence by other methods. Suspicion is natural, for the bogey of neo-colonialism is very real. President Nyerere* realized this when he asked for British troops to suppress the mutiny of February 1964. Fortunately his fears that "some people might seize this opportunity to play upon the natural fears of neo-colonialism to sow suspicion among the African states" proved unfounded when his action was approved by the Council of the Organization of African unity. Nevertheless, such fears do exist where instability renders outside aid necessary.

* Of Tanganyika.

Fear of race warfare

Race warfare is a very real source of concern throughout the world. Most of the emerging nations are non-white, and the dividing line of colour is becoming more apparent each year. This is no longer merely a domestic problem for the U.S.A. or South Africa. It is an international problem. Four months before his appointment as Acting Secretary-General of the United Nations, U Thant warned Americans that their racial conflicts had tremendous repercussions abroad, especially in the non-white countries of Asia and Africa. "They create tensions which are in many ways more explosive than political or cold-war tensions." Louis Lomax, author of *The Negro Revolt*, advises anyone who doubts this fact to sit in the gallery of the United Nations during a debate between the U.S.A. and Russia. "Always", he says, "as recently occurred during the debate on the admission of Red China, the Russians are able to wash our face with the race question while the Afro-Asians suppress sardonic smiles." He adds that many highly-placed Europeans, including some Englishmen, are convinced that the next war will not be East versus West, but rather white versus non-white, with the possible alliance of Russia with Western Europe and America, against China and the Afro-Asians.

Colin Morris* voices the same fears for the Rhodesias: despite the passive resistance policy of their nationalist leaders, there is always the fear of crises being sparked off locally owing to the vastness of their territory, the inadequate means of communication, the danger of extremists getting control while the leaders are in prison, and the desire of the youth groups for definite action.

Common hopes and ideals

Fear is a corroding influence. It is not creative. It can be the greatest threat to world security. Fortunately, however, there are signs of a more constructive approach to international problems.

The spirit of co-operation

We noted above the social problems which face the newly-emerging peoples. Although there is often a cautious

* A Methodist minister in Northern Rhodesia.

attitude in sending official aid, arising out of cold-war tensions, and although there may be fears of neo-colonialism on the part of would-be recipients, there is a definite growth of the spirit of co-operation in meeting the technical and financial needs of these peoples. Aid is given, of course, through United Nations agencies and other international and uncommitted organizations; but much is also due to voluntary enterprises. The Kennedy Peace Corps and the British Voluntary Service Overseas are valuable channels for such voluntary help. (There was an account of the latter in the February 1964 issue of *One and All*. See also Section VIII.)

Professional international conferences also can be an invaluable aid.

"The basic weakness of these states is the paucity of people who know their job. Now the best way to get to know your job is to talk shop, and if you want a state to be better run, one of the best ways is to send its politicians, civil servants, judges, journalists and other responsible professional persons to conferences attended by politicians, civil servants, judges, journalists and other responsible persons from other countries." (Peter Calvocoressi.)

The sharing of cultures

Though the Afro-Asian peoples have much to learn, they have also much to give. The sense of social responsibility is inborn in their system of society. This is revealed by Noni Jabavu* in her vivid pictures of Bantu life and customs. Equally Tom Mboya, discussing the economic development of African states, writes:

"I believe it is unwise to destroy this African structure of interdependence within the community, where each man knows he has certain responsibilities and duties and where there are certain sanctions against those who do not fulfil expectations. . . . From the moment a child is born . . . he is expected to serve everybody, and also to receive from everybody."

He adds that when the African began to work for wages he still maintained contact with his native land as the only source of security to which he could look in old age or sickness.

"It was a social security scheme, with no written rules, but with a strict pattern to which everyone adhered. If someone

* See next study.

did not adhere to the pattern, and did not take on the obligations inherent in the system, he found that, when he next got into trouble, he received little or no attention."

Thus the African does not derive his concept of socialism from either Western or Eastern ideologies. Emmanuel Hevi, an African student who went in good faith to Peking in 1960 to study medicine, returned within two years with other African students, thoroughly disillusioned with Chinese communism. "God forbid", he writes, "that the people of any part of Africa should ever have to suffer the abject humiliation which is now the lot of the masses in China."

The African has his own contribution to make. "The foundation and the objective of African Socialism is the Extended Family," writes Julius Nyerere, President of Tanganyika. "*Ujamaa*—or familyhood—describes our socialism"; and he proceeds to repudiate equally both capitalism and doctrinaire socialism which is built on a "philosophy of Inevitable Conflict between Man and Man".

This spirit of "familyhood" is also seen in the acceptance of responsibility for the education of young members of the family who wish to study overseas. This means the involvement of friends and relatives in raising funds, even to the sale of a much-prized piece of land. The African-American Students' Foundation, formed in 1959 to raise funds for charter aircraft for such students, enabled 1,011 students to reach the U.S.A. in 1963. Another 100 went to Canada in the same year.

Human dignity

"The crisis of modern man is spiritual: the surface conflicts—East versus West, White versus Non-White—are but symptoms of a malady that affects all the world. That basic ailment is man's continuing inhumanity to man, the perpetual assault upon the dignity of some individuals by other, more powerful individuals." (Lomax.)

Thus the newly-emerging peoples are challenging the old world for a share in creating a new world order.

Colin Morris, in his book *The Hour after Midnight*, writes: "Price tags are placed on human personality from the cradle." Moses Sibanda, he says, is concerned for the education of his children, but, in the years 1957-58, the Federal Government of Central Africa spent £5½ millions on the children of 300,000 white settlers, while the three Territorial Govern-

ments, in the same period, spent £4½ millions on the children of seven million Africans. "By simple arithmetic Moses Sibanda deduces that, according to the scale of values in our society, one European child is worth at least 30 African children." Colin Morris admits that, despite his own hatred of discrimination, he found himself at times slipping into the "thought-ways of a society which has replaced God's valuation of human personality with its own". Little wonder, he adds, that the first object of the Southern Rhodesian African National Congress reads: "to recapture human dignity for the African".

To recapture human dignity

Should this be our common purpose for *all* men? The mass murder of the Jews by the Nazis shocked the conscience of the world. Is it too much to suggest that the slow murder of spirit, mind and body in the ghettos of Harlem and Johannesburg is just as great a denial of human values and human dignity? Shylock's speech to Portia can equally be repeated by the African in his own country, by the Negro in his American homeland, and by the many minority groups scattered throughout the world, even on our own doorsteps (see next study).

Is this, then, to be our purpose, our common ideal: to recapture human dignity for the whole of the human race?

For discussion:

- (i) "A sense of social responsibility." Is this the greatest need of mankind?
- (ii) Should aid be determined by "cold war" considerations?
- (iii) "The sharing of cultures." Can you give instances of contributions of value to world culture made by coloured peoples?
- (iv) To what extent are coloured statesmen equally guilty of denying human dignity and personal value in their own states?

(ii) THE PROBLEM OF COLOUR

"You were born where you were born and faced the future that you faced because you were black *and for no other reason*. The limits of your ambition were, thus, expected to be set for ever. You were born into a society which spelled out with brutal clarity, and in as many ways as possible, that you were

a worthless human being. You were not expected to aspire to excellence: you were expected to make peace with mediocrity." (James Baldwin, to his 15-year-old nephew.)

These are the words of an American Negro, but they could apply in most parts of the world where coloured and white people have been brought, for good or ill, into contact with each other.

"Black like me"

John Howard Griffin, of Dallas, Texas, undertook in 1959 to examine this problem at first hand by changing the colour of his skin by medical pigmentation in order to live as a Negro among Negroes.

"How else . . . could a white man hope to learn the truth? Though we lived side by side, communication between the two races had simply ceased to exist. . . . The only way I could see to bridge the gap between us was to become a Negro. I realized that I, a specialist in race issues, really knew nothing of the Negro's real problem."

As a Negro, his constant failure to find the basic things of life—a place to eat and sleep, a drink of water, toilet accommodation, soda-fountain service ("no matter where you are, the Negro café is far away"); his inability to leave a bus at the required stop unless white passengers also wished to alight; being warned off a seat in the public park and fearing to sit on the kerb lest a police car should pass and subject him to interrogation; taunts by white boys with threats of violence; the realization, through a night spent sleeping on the floor in a poor but welcome Negro home, that "if my skin were permanently black, they would unhesitatingly consign my own children to this mean future": all these experiences and many others led him to make this comment:

"No one, not even a saint, can live without a sense of personal value. The white racist has masterfully defrauded the Negro of this sense. It is the most heinous of all race crimes, for it kills the spirit and the will to live."

Racial "integration"?

The words "integration" and "desegregation" have been much in the news in recent months, but the removal of such labels as "For Whites Only", "For Coloureds", is not the only answer to this problem. It is a problem of human values,

of human dignity. Marion Glean, a West Indian and Warden of the Friends Conference House in London, addressed the Council of the National Adult School Union in October 1963 on the position of West Indians in Britain. We have no such labels in this country, but she showed how the spirit of segregation is evident—see also E. R. Braithwaite's *To Sir with Love* (Four Square Books. 2s. 6d.), for the experiences of a West Indian teacher in the East End of London. Marion Glean indicated that the West Indian in this country wanted simply to be treated as we would treat each other. Clubs, she said, are not the answer. Invite them into your homes. They are not interested in 'integration' if by that you mean making them like yourselves. They have their own culture, their own thought-ways which they wish to share with others.

James Baldwin tells his nephew:

"Please try to be clear, dear James, about the reality which lies behind the words 'acceptance' and 'integration'. There is no reason for you to try to become like white people. . . . If the word 'integration' means anything, this is what it means: that we, with love, shall force our brothers to see themselves as they are, to cease fleeing from reality and begin to change it."

Differences within coloured communities

"We do not want to be like you." The coloured people have a pride in their own differences, their own cultures. They realize that even among themselves they have significant differences in their ways of life.

Noni Jabavu, daughter of an African Professor at Fort Hare University in South Africa, and married to an English film director (a grandson of George Cadbury and Albert Crosfield), draws on her wide experience of life in many parts of Africa in her two books *Drawn in Colour* and *The Ochre People*. Of a visit to a sister married in Uganda she writes: "I saw how the geographical situation of each African country and the contacts it consequently made affected it and moulded the character of its people. I was a Southerner and they Easterners in behaviour and outlook because of these things, none of us Africans just because we were born such." She also realized that linguistic links, Bantu and others, "had no more unifying effects than similar links in Europe". Her descriptions of life among her kinsfolk in South Africa, of their traditions so well preserved in the loyalties of the

extended family, give us a vivid picture of the culture of her Bantu people, with sidelights on neighbouring clans whose ways might not always be the same as theirs. Her contrasting picture of life in Johannesburg gives one a sense of fear for the future, while also filling one with admiration for the serenity of kinsfolk living in such conditions. The fears of the native parents for the future of their children are strikingly reminiscent of Baldwin's words to his young nephew.

The ghetto complex

We fear the creation of black ghettos in our own cities. Is it surprising that those who find themselves shunned, except by their own kind, should tend to congregate in groups (e.g. in our own housing areas) in self-defence against some invisible threat? Harlem would not be the Negro's choice of residence if the white man were prepared to treat him as a human being. Speaking of an experience when he felt he must escape temporarily from the Negro quarter of a Southern city, Howard Griffin describes how a white journalist friend had to pick him up by car *at night* lest they be seen together.

"It reminded me of the nagging, focusless terror we felt in Europe when Hitler began his marches, the terror of talking with Jews (and our deep shame of it). For the Negro, at least, this fear is ever present in the South, and the same is doubtless true of many decent whites who watch and wait, and feel the deep shame of it."

For a vivid description of ghetto life in Harlem, read Baldwin's *The Fire Next Time* and *Notes of a Native Son*. He sums up its impact thus: "Some went on wine or whiskey or the needle. Others like me fled to the church."

Religion and colour

The emotional appeal of the church plays a vital part in the life of the American Negro. As a slave he sought compensation for the ills of this world in contemplation of the joys of the hereafter, as the negro "spirituals" indicate. This attitude of mind has survived the age of slavery, for the evils of segregation perpetuate the sense of inferiority. Baldwin describes his own religious experiences in *The Fire Next Time*. His novel *Go Tell it on the Mountain* also seems to echo his boyhood memories of "being saved". "If one despairs of human love", he says, "God's love alone is left."

The Black Muslim belief in a Black God is easily understood in this context. The leader of the movement saw his father lynched before his eyes as a boy of six, and for thirty years he has carried his message into the Negro ghetto. "The white God has not delivered them; perhaps the black God will."

Colin Morris, of Northern Rhodesia, faced violent opposition from members of his own Methodist church when he felt he must make a stand on the problem of discrimination. "They don't feel it," a kindly Rhodesian housewife assured him. "They're not really human beings yet, you see"; and he adds: "How can I communicate to her this feeling deep in my bones that her life and the lives of all the White Master Race hang by a thread which represents the incredible forbearance of the African people?"

The problem of sex

In the white man's thought of the coloured people, the problem of sex is often uppermost. It is almost an obsession—an obsession which became very apparent to Howard Griffin when hitch-hiking as a Negro in the Deep South. He was often offered lifts *by night* by white drivers. "It quickly became obvious why they picked me up . . . All showed a morbid curiosity about the sexual life of the Negro, and all had, at base, the same stereotyped image of the Negro as an inexhaustible sex machine." To a young man who claimed to be free from racial prejudice but who suggested that the Negro had none of the puritanical inhibitions of the white man, Griffin was compelled to reply: "We've got the same puritanical background as you. We worry just as much as white people about our children losing their virginity or being perverted." When pressed by suggestions of earlier loss of virginity, more illegitimacy amongst the Negro population, his reply was: "But none of this is Negro-ness." It is "the product of our condition as men. When you force humans into a sub-human mode of existence, this always happens. Deprive a man of any contact with the pleasures of the spirit (e.g. exclusion from theatres, concerts, etc., in U.S.A.), and he'll fall completely into those of the flesh."

James Baldwin's message

James Baldwin, Negro novelist and essayist, born in Harlem but now resident in Europe, has a very timely message

at this critical period in the relationships of black and white. He is concerned to seek a way out other than by violence, and he has much to say both to his own people and to their white exploiters. Philip Toynbee, in a recent *Observer* review, describes him as a "man of intense moderation, of impassioned reason: the yell of rage and pain which is the *natural* reaction to his condition is constantly held down to a speaking voice . . . What we hear is a voice that is never more than urgent." But the urgency is there. He warns the Negro that there must be no retaliation. He insists again and again that love is the only solvent of the problem. He is concerned that the Negro should find freedom in his American homeland; therefore he rejects summarily the Black Muslim solution of secession; but he is even more concerned for the dignity and health of the Negro soul. He insists that he must oppose any attempt that Negroes may make to do to others what has been done to him. "I think I know the spiritual wasteland to which that road leads. *Whoever debases others is debasing himself.*" Of one personal experience he writes: "I had been ready to commit murder (in New Jersey). I saw nothing very clearly but I did see this: that my life, my *real* life, was in danger and not from anything other people might do, but from the hatred I carried in my own heart."

Again and again Baldwin repeats his theme that the white man must learn to know himself as he really is in his relationship with his coloured compatriots. The Negro is an American: "as American as the Americans who despise him". The Negro, he claims, is the key figure in America and her future is as dark or bright as that of the Negro. The white American must be able to find a way of living with his coloured brothers in order to be able to live with himself. Baldwin would wholeheartedly endorse the thought of U Thant, voiced in Tunis in February 1964, that

"Racial discrimination is a disease . . . which must be treated with restraint and the greatest care, with the firm belief that racists are human beings, albeit mentally ill, who must be cured from an affliction that they sometimes do not even recognize."

Warning to the world

Baldwin's message is not confined to America. Wherever the white man has contact with the coloured millions of the world, *he must learn to live with them.* The fears and sus-

pictions which corrode human relationships must be destroyed. If not, danger is imminent. He writes:

"If we, the relatively conscious whites and the relatively conscious blacks . . . do not falter in our duty now, we may be able to end the racial nightmare and change the history of the world. If we do not now dare everything, the fulfilment of that prophecy, recreated from the Bible in song by a slave, is upon us.

God gave Noah the rainbow sign,
No more water, the fire next time."

July 3rd, 1964

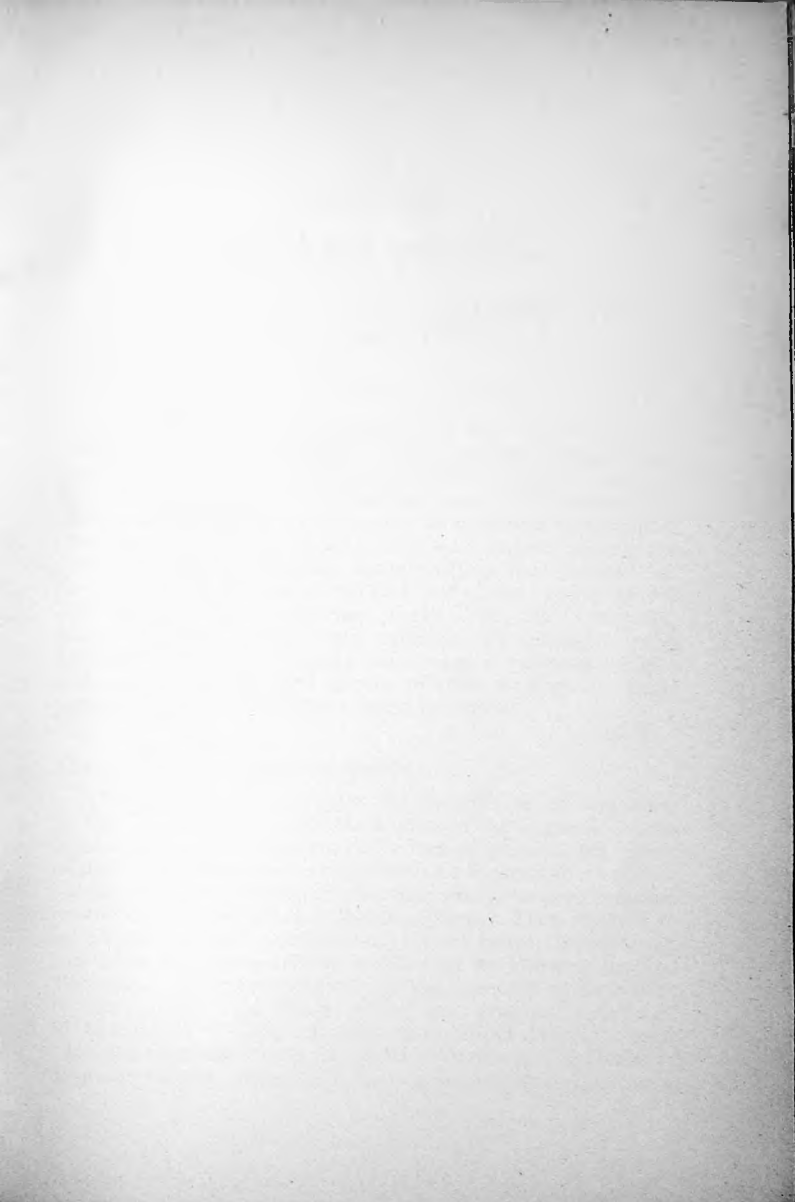
July 3rd, 1964 has now become an historic date in the lives of the coloured people of the U.S.A., for on the eve of Independence Day (July 4th) President Lyndon B. Johnson signed the long-awaited *Civil Rights Act* which renders illegal the many segregation practices referred to by John Howard Griffin in his book, *Black Like Me*. The full implementation of the Act will be one of the major problems facing the U.S.A. for many months, and perhaps for years, to come. At the time of writing these notes (July), violent protests are being made in many parts of the U.S.A.

For discussion:

- (i) Has Christendom failed the coloured man? Is the attitude of Islam to racial barriers the main source of its appeal in the U.S.A. and in Africa?
- (ii) What is your own reaction to the tendency of coloured people to congregate in groups in our own housing areas?
- (iii) "The future of America is as bright or dark as that of the Negro in her midst." Do you agree, and why?

Books recommended:

- World Order and New States*. Peter Calvocoressi. (Chatto and Windus. 1962. 12s. 6d.)
- The Fire Next Time*. James Baldwin. (Michael Joseph. 1963. 13s. 6d.)
- Freedom and After*. Tom Mboya. (André Deutsch. 1963. 30s.)
- Drawn in Colour*. Noni Jabavu. (John Murray. 1960. 18s.)
- The Hour after Midnight*. Colin Morris. (Longmans. 1961. 16s.)
- The Negro Revolt*. Louis E. Lomax. (Hamish Hamilton. 1963. 21s.)
- Black like Me*. John Howard Griffin. (Collins. 1962. 18s.)



Section XIII

Old Wine and New

(i) THE WISDOM LITERATURE OF THE APOCRYPHA

NOTES BY RONALD E. LATHAM

Christians have always recognized that Christ came "to fulfil the law and the prophets"—a phrase that comprised the most venerated books of what we call the Old Testament. His message was originally addressed to minds moulded by the Jewish Scriptures and it cannot be fully understood apart from them. But the religious literature current among the Jews at that time included many writings that bridged the gap between the world of the Old Testament (mainly before 400 B.C.) and the very different world of the New Testament. Many of these writings have perished; but enough survive to show that they expressed a wide range of religious thought and experience. The best known of these writings are those comprised by the Old Testament *Apocrypha*.

The Apocrypha: origin and history

Some twenty years after the destruction of Jerusalem by the Romans in A.D. 70, the leaders of the scattered Jewish community made a determined effort to preserve the purity of their faith in a world in which they no longer had a national centre and in which they felt that their doctrines were menaced by the rival appeal of the Christian Gospel. They resolved to take as the "canon" of their beliefs (Greek *kanon*, "a measuring rod") the collection of holy books that we know as the Old Testament. All other religious writings, known to have been written after "the time when no prophet appeared" (I Maccabees 9, 27), i.e. later than about 200 B.C., were excluded from the canon as "outside" writings. (The Book of Daniel, written about 167 B.C., was admitted because it

passed as the work of a sixth-century prophet.) Lest these writings should mislead unwary readers, they were not allowed to be copied, and all existing copies were destroyed.

The work was done so thoroughly that, in so far as such books existed in Hebrew or in Aramaic (the later vernacular language of Palestine), they completely disappeared. But the Jewish Scriptures were widely current at this time in a Greek translation, more readily understood by the Jewish colonies outside the homeland; and most of the Greek manuscripts included certain of the books now rejected as outside the canon. To most early Christians it was this Greek version that constituted the Holy Scriptures, and it is not clear how far they regarded any part of it as less holy or authentic than another.

In one of these "outside" books (II Esdras 14) it is related that, when the Law of God had been lost or corrupted, it was revealed again to the prophet Ezra in the form of certain writings which he was to publish abroad and others which he was to hide and show only to the wise. Apparently these "hidden" writings were identified with the "outside" writings, which therefore came to be known by the Greek title *apocrypha* ("hidden"). The great Hebrew scholar St. Jerome (died A.D. 420) declared of the books of the Apocrypha: "The Church doth read them for example of life and instruction of manners; but yet doth not apply them to establish any doctrine." Nevertheless, Jerome included a version of the Apocrypha in his Latin text of the Bible (the Vulgate), which has remained the standard Catholic text to this day. At the Council of Trent (A.D. 1546) it was ruled that for the Roman Catholic Church all parts of the Vulgate are equally canonical and sacred. The Greek Church likewise accepts the Apocrypha as canonical.

To the Protestant Reformers, when they set about translating the Scriptures into their own languages, the absence of the Apocrypha from the Hebrew canon was an inescapable fact. And, in holding up the Bible as the ultimate authority, they wished to be very sure of their ground. Hence, though they usually included the Apocryphal books in their translations, they mostly followed St. Jerome in according them a secondary status. In England, though they were duly incorporated in the Authorized Version, their presence there came to be felt as a source of confusion, and for over a century they have been omitted from most texts of the Bible.

The Apocrypha: content and value

This difference between Catholic and Protestant judgments is fortunately not a matter of great importance, since there are no serious points of doctrine that rest merely on Apocryphal texts. But it cannot be denied that the English public, in losing touch with the Apocrypha, have lost much of interest and value.

Here we see the Jewish people struggling towards a deeper understanding of God's purpose for his chosen people in an age of alternating triumphs and disasters. For a well-informed summary of events, beginning with the conquest of Palestine by Alexander the Great in 332 B.C. and dealing at some length with the national risings and civil wars of the second century (167-134 B.C.), we turn to *I Maccabees*; for a more controversial narrative covering the period 175-160 B.C., to *II Maccabees*. If we want to know what sort of stories appealed to the ordinary men and women to whom Jesus recounted his parables, we may read the romantic tales of *Tobit*, *Judith*, and *Susanna*, with their simple moral of wickedness foiled and virtue rewarded. If we seek a deeper insight into the cross-currents of Jewish thought—the conflicts between national and international ideals, between the letter of the law and the spirit, between worldly wisdom and the contempt of the flesh—we may wrestle with the apocalyptic visions of *II Esdras* or we may quietly enjoy the sage counsel—usually shrewd, often witty, sometimes poetical in its intensity of feeling—that speaks to us from the pages of *Ecclesiasticus* and the *Wisdom of Solomon*. These two have commonly been regarded as the most significant of the Apocryphal books, and the former, as earlier in date and presenting fewer problems, is the best to begin on.

Ecclesiasticus

No one knows why the title *Ecclesiasticus* was bestowed on the book more accurately described as the *Wisdom of Jesus son of Sirach* (Hebrew: "Jeshua ben Sira"), which was written apparently about 180 B.C. and (as we learn from the Prologue) translated into Greek by the author's grandson in 132 B.C. Ben Sira was an orthodox and devout Jew, who prefaced his book with the declaration that "all wisdom cometh from the Lord". He continually adjures his readers to return to the Lord and forsake their sins (17, 25). But

he speaks not as an inspired prophet but as a man of the world, anxious to pass on to others the experience of a long and active life in which travel had broadened his mind (39, 4). He is concerned with the problems of a civilized society with many different trades and professions (chapters 38-39) and with complicated financial and social relations (29, 31, 32), where there is a class war between the rich and the poor (13, 18). We may feel that his attitude to women and children (25, 26, 30) is rather harsh and his charity (12) rather too discriminating. But on the whole he gives the impression of a kindly and sensible man with a sympathetic insight into human nature, from which even our sophisticated generation has something to learn. There is little, however, in his rather smug and conventional morality to foreshadow the moral revolution inaugurated two centuries later by another Jesus.

For discussion:

- (i) How far does Ben Sira find in the Law and the Prophets a sufficient answer to the moral problems of his age? What message has he for ours?
- (ii) Does he succeed in justifying God's ways to man without belief in an after-life?
- (iii) What limitations are there to his sympathies?
- (iv) How does his morality contrast with that of the Gospels?

For reference:

- Introduction to the Books of the Apocrypha.* W. O. E. Oesterley. (S.P.C.K. 1935. From a library.)
The Apocryphal Literature. C. C. Torrey. (Yale University. 1945. From a library.)

(ii) THE MESSIANIC HOPE

Besides the placid current of thought represented in the Wisdom Literature, the Jewish world was watered by more tumultuous streams, whose effect was felt most strongly in the least satisfied sections of the community. Their source was the deep-seated expectation of a glorious event, alluded to as early as the eighth century by Amos (5, 18) as "the day of the Lord"—the day on which the power of Jehovah would be made manifest and his chosen people would come into their own. According to various passages in the Prophets (Isaiah 11, 1; Jeremiah 23, 5, etc.), the leading figure in this drama would be a prince of the house of David, who came to be

popularly known as the Lord's Anointed (Hebrew *Messiah*, Greek *Christos*). This expectation of the Kingdom was shared by all Jews and infused them with a sense of purpose unparalleled in the Gentile world. But different seers had different "revelations" (Greek *apocalypses*) of what it would be like and what should be done to prepare for it.

The apocalyptic literature

The Christian "Revelation of St. John" was heir to a long tradition of Jewish apocalyptic writing, samples of which survive in the latests books of the Old Testament (especially Daniel) and in the Apocrypha (II Esdras). Others have been preserved among the miscellaneous writings known as the Pseudepigrapha (the *Book of Enoch*, the *Book of Jubilees*, the *Psalms of Solomon*, the *Testaments of the Twelve Patriarchs*, the *Apocalypse of Baruch*). And in the last few years other samples have come to light among the newly-discovered Dead Sea Scrolls.

These apocalypses express in symbolic language the hopes and fears of a devoutly religious nation oppressed by foreign conquerors, torn by civil strife, seeking zealously to read in "the signs of the times" some clue to the Divine purpose, some guidance for their own faltering steps. For us, who cannot readily enter into the passions of the age or grasp the significance, especially the emotional significance, of the symbols, it is sometimes hard to imagine what comfort or enlightenment could have been drawn from these bewildering revelations of a dream-world. But they hold a valuable key to the understanding of the Gospel Age.

To some seers the coming of the Kingdom appeared simply as a victory of the Jewish people over its enemies, of the type often described by the Prophets (e.g. Ezekiel 39); and the assurance of such a victory encouraged the nationalists (or Zealots) in their struggle against the Greek kings of Syria and later against the Romans. The battle is described in vivid detail in the *Book of Enoch* (quoted by name in Jude 14) and in the newly-discovered scroll of the War of the Children of Light and the Children of Darkness (a document of the first century B.C.).

Sometimes, as in another document of the same period (*Psalms of Solomon* 17), it is stressed that the Kingdom will come at a time which the Lord alone knows and that the

Messiah will be not only a warrior but a judge, who will expect a high standard of righteousness from his people. As for the Gentiles, "he will judge them in the wisdom of his righteousness and he will possess peoples of the Gentiles to serve him under his yoke". Elsewhere we find a more international outlook, notably in the *Testaments of the Twelve Patriarchs*. These contain, for instance, the injunction to keep the commandments of God till the day comes when "he shall save Israel and all the Gentiles". The Jews were groping towards the idea that they had been chosen not as recipients of God's special favour but as his helpers in a work that concerned all mankind.

The resurrection of the dead

So far there is nothing to suggest that the promised Kingdom would be anything but an earthly Utopia, whether on the national or the international scale, as materialistic as that promised to his followers by a later Jewish prophet, Karl Marx. "Blessed are they which shall be born in those days to behold the well-being of Israel, which God will make in the congregation of the tribes" (*Psalms of Solomon* 17, 50). But what about those who strove honestly to obey God's commandments but never lived to see the day? Traditional Jewish belief offered them no consolation: but in the latest books of the Old Testament we find the foreshadowing of a new idea, which is explicitly stated in Daniel (12, 2): "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

This doctrine of the "resurrection of the dead" became the distinctive tenet of a new Jewish sect known as the Pharisees (probably meaning separatists). The leaders of the old Judaism, whose adherents acquired the name of Sadducees, had been the priestly class, centred in the temple at Jerusalem. This newer Judaism was based on the meeting-houses (*synagogues*) that were established as religious, social and educational centres in every town where there was a Jewish community. The old Judaism scarcely survived the destruction of Jerusalem. But the new Judaism of the Pharisees proved less destructible.

The kingdom of God as conceived by the Pharisees—a realm whose inhabitants included the righteous of earlier

generations miraculously restored to life—was evidently lifted right out of the earthly plane. In essence it was more like the Christian heaven. This new world is vividly pictured in *II Esdras* (especially chapter 7) and in the *Apocalypse of Baruch*: "When the time of the advent of the Messiah is fulfilled, and he will return in glory, then all who have fallen asleep in hope of him shall rise again . . . Everything that is corruptible will pass away, and everything that dies will depart, and all the present time will be forgotten, nor will there be any remembrance of the present time, which is defiled with evils." Both these apocalypses were written after A.D. 70. But they express ideas that were already taking shape in the Gospel Age.

The ascetic ideal

While Sadducees and Pharisees disagreed over the resurrection, they were at one in accepting the Law of Moses as final, though the Pharisees interpreted it more rigorously. But there were other movements on the fringe of Judaism whose followers were less attached to the letter of the law and were seeking to achieve new standards of righteousness by a new way of life. Among these were the Essenes, whose communal and ascetic mode of life are described by the Jewish writers Philo and Josephus. The accuracy of their descriptions has been called in question. But excavations at Wadi Qumran on the Dead Sea, coupled with the scrolls discovered in nearby caves, seem to have established the existence of a community of the Essene type "living to rule" as early as 100 B.C.

It is too soon to pronounce with confidence what new light these discoveries throw on the background of the New Testament. It seems likely, however, that there was some link between the ritual of purification by water, as practised by the Essenes and at Qumran, and the practice of that austere ascetic, John the Baptist, with his passionate summons to repent and his purification of the repentant in the waters of the Jordan not many miles from Qumran. At any rate, the Dead Sea Scrolls afford additional evidence that the men and women to whom Jesus preached were as dissatisfied as we are to-day with the standards and achievements of the society in which they lived and as anxious to find a clearer meaning and purpose in their lives.

For discussion:

- (i) What difference do you think it made to the Jews to be looking forward to a future event?
- (ii) What are we looking forward to?

For reference:

- Between the Old and New Testaments.* B. W. Bacon. (Home University Library. 1913. From a library.)
- Apocrypha and Pseudepigrapha of the Old Testament.* R. H. Charles. (1913. From a library.)
- The Dead Sea Scrolls.* M. Burrows. (Secker and Warburg. 1956. 35s.)
- More Light on the Dead Sea Scrolls.* M. Burrows. (Secker and Warburg. 1958. 10s. 6d.)
- The Essene Writings from Qumran.* A. Dupont-Sommer. (English edition. Oxford. 1961.)
- The Dead Sea Scrolls.* J. M. Allegro. (Penguin Books. 1956. 3s. 6d.)

(iii) THE GENTILE BACKGROUND TO THE NEW TESTAMENT

It was not long before the Gospel was preached to men who knew nothing of the Law and the Prophets—men who had never heard of the Messiah or his kingdom. And it was among them that it made its most powerful impact. Somehow it was translated into terms that they could understand and it “spoke to their condition”. There have been other times, too, when Christianity has made converts on a big scale. But then it came linked with western science and political power, backed by the prestige of an all-conquering civilization. How did it happen that the Graeco-Roman world was prepared to listen to the teaching of a splinter-group that had broken with the tribal religion of an unimportant barbarian nation?

The Greek philosophies

To the first major historian of the Christian Church, Eusebius of Caesarea (died A.D. 340), it seemed that God had provided a twofold “Preparation for the Gospel”, his instruments in Israel being the Prophets and in the Gentile world the Greek philosophers. Greek influence in the last pre-Christian centuries was certainly all-pervading. After the death of the Macedonian conqueror Alexander in 323 B.C., a large area of the Middle East had been ruled by descendants

of his generals, men thoroughly Greek in language and culture. Throughout this area the ruling classes had become "Hellenized", adopting Greek speech, Greek customs and Greek beliefs. Further west the conquests of the Romans, whose civilization was based on Greek institutions and ideas, had had a similar effect. Though older religious beliefs still survived, temples were dedicated to the Greek gods and goddesses in every city—even in Jerusalem before the Maccabean Revolt—and every educated man had some smattering of Greek philosophy.

The philosophies of Plato and Aristotle, adapted to the moral problems of politically active citizens, were out of place in the Hellenistic kingdoms and in the Roman Empire which succeeded them, though Plato's teaching was later revived with a new emphasis, less political and more mystical. The third century B.C. witnessed the rise of two new philosophies, Epicureanism and Stoicism, both international in outlook and both addressed to the lonely individual face to face with the universe.

At first glance the teaching of Epicurus, as expounded in the magnificent poem of Lucretius, *On the Nature of the Universe*, might seem the very antithesis of the Gospel message. In this purely material universe, ruled by a purposeless, impersonal nature, the gods have no part to play except as models of the detached and care-free life to which mortals should aspire. The moral teaching is that of Ecclesiastes (9, 7): "Eat thy bread with joy and drink thy wine with a merry heart." But Epicurus's disciples familiarized men with the idea of a missionary religion, organized in a world-wide brotherhood, united by veneration of their founder and caring for the welfare of the brethren. If Epicureanism was not a preparation for the Gospel, it was at any rate a preparation for the Church.

Stoicism, by contrast, was far nearer to the spirit of Judaism. Its founder, Zeno of Cyprus, was of Phoenician origin, and the outstanding figures among his successors were Syrians. In the Stoic universe God was literally everything. Ben Sira (*Ecclesiasticus* 43, 27) may have been quoting a Stoic source when he wrote: "The sum of our words is, He is all." God's handiwork was most clearly manifest in the ordered march of the heavenly bodies (it was a Stoic poet who inspired Addison's hymn "The spacious firmament on high"—*F.H.B.* 374). An honoured place could be found for

the gods of mythology, Greek or Oriental, as symbolic of divine gifts or attributes, which man did well to venerate. But man's first duty was to co-operate willingly with the Divine purpose; if he tried to thwart it, he would be the chief sufferer.

The Stoic ideal was that of the "wise man", who acted always according to an absolute standard of right and wrong, regardless of pleasure or pain. The wise man was also the truly happy man, since he knew that whatever might happen to him was all for the best, and indeed he "would willingly co-operate even with sickness or death or mutilation, perceiving that these are duly apportioned by the power that directs the whole, and the whole is more sovereign than the part and the city than the citizen" (Epictetus).

This exacting ideal, with its stress on duty and discipline, appealed to the ruling classes in Rome and accorded well with the official state-worship of the Roman Empire. It was near enough to Christian ideas for St. Paul to reinforce his appeal to the Athenians with a quotation from a Stoic poet (Acts 17, 28). But Stoics, though they might think of themselves as in some sense "God's offspring", could never hope to enter into personal relations with a Heavenly Father.

The mystery religions

Epicureanism and Stoicism were both highbrow religions. On the illiterate masses of the Graeco-Roman world a far stronger influence was exerted by a religious movement seldom noticed in the literature of the age. It is only in recent years, thanks to the accumulation of inscriptions, papyri and archaeological data, that the nature of this movement is becoming clear. Some of the underlying ideas were common to the old tribal and local religions, including those Canaanite cults from which the Israelites had never quite shaken themselves free. But the new movement was international, drawing its inspiration from many sources: the richly ceremonial worship of the Egyptian goddess Isis; the astrological lore of Babylonia; the Persian (Zoroastrian) conception of the war of darkness against light; the ascetic ideal (reinforced, perhaps, from as far afield as India) of the mortification of the flesh as a means of releasing the spirit. The unifying element in all this was the notion of religion as a *mystery*—a secret revealed only to those who had been purified and enlightened by an awe-inspiring ritual of initiation, in which they passed through a symbolic death to a glorious rebirth.

We may get some idea of what this experience meant to a believer from this fragment of a Greek writer:

"After death the soul undergoes an experience like that of initiates in great mysteries, first wanderings and wearisome going round in circles, and uneasy gropings in the dark without fulfilment; then, before the moment of fulfilment, all sorts of terrors, shuddering and trembling, sweat and bewilderment. Suddenly the soul encounters a wonderful light; it is welcomed by pure places and meadows full of voices and dances and solemnities of holy sounds and hallowed shapes."

The driving force behind these mystery religions was the widespread sense of the need for "salvation"—a key-word in an age when the individual seems to have felt more than usually uprooted and oppressed by his helplessness in face of the natural and supernatural forces that surrounded him, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6, 12). When intellectuals sought to clothe these ideas in philosophic language, they based their teaching on Plato's conception of man as "a soul using a body". To the Neoplatonists, however, the body was not so much a tool as a prison, from which the soul longed to escape into its spiritual home—a very different conception from the Hebrew notion of the resurrection of the whole man, and one that implied a far less favourable attitude towards the material world. Nevertheless, the Jewish teacher Philo was an avowed Neoplatonist, claiming that Plato had learnt his wisdom from Moses; and already in the Apocryphal *Wisdom of Solomon* there are phrases very suggestive of Neoplatonism (e.g. 9, 15: "The corruptible body weigheth down the soul").

Any picture of the Gentile background to the New Testament must remain full of obscurity and confusion—if it were otherwise, it would probably be a false picture. But it is possible to catch a glimpse, "through a glass darkly", of the spiritual aspirations and preconceptions of St. Paul's converts, who formed the nucleus of the Church outside Israel. When he spoke to them of "salvation" and "atonement", of "mediation" and "redemption", we can see that he was giving a new meaning to words already familiar to them—laying the foundations of Christian theology on a site already prepared.

For discussion:

- (i) How far did early converts to Christianity succeed in "putting off the old man"?

- (ii) If they brought some of their old beliefs with them, does this affect our thinking to-day?
- (iii) Is something similar still happening in the mission field?

For reference:

- The Conflict of Religions in the Early Roman Empire.* T. R. Glover. (Methuen. 1909; many later editions.)
- Comparative Religion.* E. O. James. (Methuen. 1938.)
- The Mystery Religions and Christianity.* S. Angus. (Scribners. 1928.)

(iv) THE IMPACT OF THE GOSPEL

NOTES BY WILFRID ALLOTT

The Christian Gospel, which broke in upon the ancient world nearly 2,000 years ago, may, for convenience, be considered from three aspects: the Gospel of the Kingdom, the Gospel of Jesus Christ, and the Gospel of the Spirit. The Gospel made history and produced the outburst of great literature we call the New Testament. This took fifty years, compared with the 600-700 years to give us the Hebrew Scriptures. Behind the New Testament stands one man, Jesus, a primitive figure, yet with such dignity and insight that he can still speak to us.

The gospel of the kingdom

Jesus came with the message that the kingdom of God was soon to overrule the evil in the world.

A kingdom in those parts was not a territory, nor an organized state, but the authority or rule of a king over kinsfolk, like a sheikh over tribesmen, or like David over those with him. Nazareth was near enough to the wilderness for a man to walk right "away from it all", as we say. Jesus was a prophet, and the Spirit drove him, like other prophets, to "the land not sown", away from the affluence and learning of Jerusalem (see Jeremiah 2, 2). He saw there were many who would welcome a return to the divine guide of simpler times—the poor, the hungry for righteousness, the pure in heart (or motive); in short, all who felt moral and spiritual need.

Jesus felt "sent" to rouse the people to expect the New

Age. He called them to repent of sins, praised the fellow-feeling that helps the lost, made the Pharisees think again, and built up a new mind in his followers. His words can still inspire the seeker: Schweitzer says of them, in his ponderous German fashion, "No small portion of religious power needs to be drawn off from his sayings to prevent them from conflicting with our system of religious world-acceptance."

Everybody knows how we whittle away the force of his words. We hear Christian leaders say: "Now all these things cost money, etc.", but Jesus thought the poor widow had cast into the treasury more than all the rich givers (Luke 21, 3).

It is a hundred years ago since Professor Jowett, in *Essays and Addresses* (1860), popularized the idea that religious truth must be intellectually discerned, and that Scripture must be read like any other book—like Sophocles and Plato, he said. But it is not like Sophocles and Plato. Thus the devotional use of the Bible was rather discouraged. And then, of course, the practical expression of Christian devotion was also discouraged. At long last, in 1893, Jowett confessed, "simply, quietly, pathetically", to Cosmo Gordon Lang: "We may have truth—I think we have—but we have no fire." This "fire", this religious power, is power to do work—it is energy, that which is present in the living word and absent from the "idle" (literally "unworking") word (Matt. 12, 36). The great words of life first came into the world to be expressed in deeds. They became more creative than all that had ever been spoken. They were the words of eternal life.

At the time, the population of the Roman Empire in Europe was about 23 millions. According to Philo, a contemporary, one-seventh of the population were Jews, organized in their synagogues. The main part of their service was reading. The Scriptures rather than the Holy Land made the Jews a people. The rabbis thought "The multitudes that know not the Law are accursed." This included outcast Jews as well as Gentiles, and in fact all people spiritually adrift in the wilderness of this world. Jesus aimed certainly "to gather into one all the children of God that are scattered abroad" (John 11, 52). Such was the Gospel of the Kingdom.

The world was just asking for it, for something spiritually more intelligent, and here it was. Within a generation the Gospel was established in Rome itself. Paul sat there in his own hired dwelling, preaching the Kingdom of God (Acts 28, 31).

The gospel of Jesus Christ

The Gospel needs to be personal. The Jews thought of God as One; they knew his name and were brought up to love him (Deuteronomy 6, 4 f.). That is, he was personal to them. The peoples of the Empire had no single divinity, but they were coming to see that our universe is one, and the mind behind it also. To think of the personal Christ, the Son of God, was a way to feel that God was "a living God", one and personal. Paul himself had a unity with Christ, rather than with God: "No longer I live, but Christ liveth in me" (Galatians 2, 20). Jesus appeared to show what God is like, and it was Gospel, Good News.

Jesus saw that one must count the cost of service, and he saw how great a power there is in self-sacrifice: "He that loseth his life for my sake shall find it" (Matthew 10, 39). The cost is suffering voluntarily borne, and you cannot convert evil into good without it. "Except a grain of wheat fall into the earth and die, it abideth alone" (John 12, 24). Life is like that. The Kingdom comes not by violence, but by growth: so we have the Seed Growing Secretly, the Mustard Seed, the Sower's Harvest, and other parables of growth.

The Cross of Jesus was the measure of God's love. His resurrection confirmed the hope of life after death. He has become a life-giving Spirit (I Corinthians 15, 45). Every tongue should confess that Jesus Christ is Lord, i.e. he is the proper object of common worship. Paul presented the Jewish national Messiah as the universal Son of God. Read Philipians 2, 5-11 for this sublime idea.

Paul took this Gospel almost single-handed into what became Europe under its influence. The separate peoples and provinces were joined together by Roman roads and governed by Roman Law, but their spiritual and cultural unity came from this Gospel. The great convert presented European literature with the first soul-searching autobiography, in his Epistles (e.g. Romans 7, 19 f.), and gave a new depth to experience.

The most telling outward expression of this Gospel was the appearance from about A.D. 300 onwards, in one town after another, of church buildings dedicated in Christ's name to a pastoral care, public assembly, community service, to reading and singing, good speech, and prayer, the whole fellowship of men under Almighty God nourished by the great story of the religious life from the gospels downwards. Thus

the Gospel of Christ redeemed the drab, disease-ridden, dangerous world.

The gospel of the Spirit

It may be said that Jesus in the Church, surrounded by saints and angels, bishops and martyrs, monks and hermits, and a vast furniture of sacred things, is not the free man who stood out alone in his boat on the lake, or walked up the slopes of Mount Hermon with Peter, James and John. Was it right to make Jesus of Nazareth the centre of a great circle of dignitaries?

"Some writers seem to imagine that there is an original, pure Christianity, expressed in the New Testament, which was later corrupted by the Church and the bishops. The religion of the New Testament was in small communities, without interest in Government, production, or trade, though they were made possible by Roman roads, Roman peace, Roman character." (C. Delisle Burns, *The First Europe*.)

A time came when the Church had to rescue the system by which it had profited, to maintain order by persuasion in the time of the barbarian invasions, even to convert and manage the barbarians themselves, to save from total oblivion the great arts of reading and writing and singing, and to give statesmen and teachers to medieval times.

What was Gregory the Great, Pope in A.D. 590, to do when he saw from the walls of Rome the "unspeakable" Lombards leading away all the peasants to be slaves? What is the truly human approach to the inter-racial, international, inter-class and personal evils we are involved in? The Gospel of the Spirit is that the Spirit of truth is the sure guide (John 16, 13). When Jesus was with his disciples he gave them confidence, took their part, and was at all times their patron and leader: they were lost without him. This is the situation described in the famous passages about the Comforter or Advocate or Paraclete in St. John. Jesus was all that to them (I John 2, 1). The Gospel of the Spirit is that the Holy Spirit is all that to us. In Paul's mature experience he wrote: "The Lord is the Spirit, and where the Spirit of the Lord is there is liberty" (II Corinthians 3, 17). Our problems, our sins, our passions, do not enslave us any more.

"Jesus means something to our world because a mighty spiritual force streams forth from him and flows through our time also." (Schweitzer.)

From the institution of the churches from time to time some brave soul has escaped to preach in freedom; not the thinkers or scholars so much as the listeners and doers, men who heard the inward voice, the monitor or guide, and so *did* the Truth and came to the Light. And then the Light fades again, circumstances change, and there is no open vision. There is a rhythm in these things. With the vision, or without, the just man lives by his faithfulness; or, in New Testament language, by the truth.

(v) THE GOSPEL IN THE TWENTIETH CENTURY

NOTES BY W. ARNOLD HALL

The previous study has indicated something of the impact which the Christian Gospel first made upon the world, some 2,000 years ago. Since that time the Christian Church has grown steadily in strength and outreach, so that to-day it may be said to cover the entire globe. It is doubtful whether there is a single country, civilized or otherwise, into which one can go to-day and not find at least some outposts of Christian faith and life; and more often than not one will find the entire country, nominally or in reality, under unmistakable Christian influence. What, then, does the Christian faith offer to twentieth-century man? And in particular for these studies, *what fundamental purpose can it contribute to-day to the lives of those who live by it?*

The relevance of "faith"

Note that the Christian gospel is a matter of *faith*. That is to say, it is not offered to the world as a body of certainties or of knowledge. It is something to be accepted, so to speak, on trust; and if anyone does accept it, he may see a new significance in his life—perhaps for the first time. To believe in the rule (i.e. the kingdom) of God, to believe that that rule was "once for all" disclosed in a special manner, to believe that that rule operates now as much as it operated then, to believe that one's own life comes under it and that one may play a modest part in its fuller realization—that sort of believing puts purpose into a man's day. To believe such things is to

accept them as true, notwithstanding the impossibility of proof; and to act upon such belief is to lead a life of faith.

The relevance of faith in an age of doubt was recognized as far back as the world between the Testaments; for the philosopher Plato (427-347 B.C.) observed that, in face of the great darkness and mysteriousness of the world, the wisest thing to do is to hear the very best available arguments and then take one's chance, "like a man crossing the sea upon a raft", unless (Plato added) "we can find some vessel more safe and solid, some word of God on which to make the passage more securely." Those last phrases are somewhat significant, coming from a non-Christian philosopher. But the earlier phrase is equally significant, in its admission that we cannot know some ultimate things for certain: we have to *take a chance on them*. But note that, in taking such a chance, one is not acting blindly: there are arguments, good ones too, which are to be heard and taken into account. Mature faith is intelligent, not blind, even though it remains faith, not knowledge. It is the office of Christian theology (sometimes called Christian Apologetics) to supply the arguments, and those who suppose that they can dispense with such services of theology are as men who (to continue Plato's metaphor), in the midst of high seas, suppose that they can dispense with rafts and life-belts. or (to borrow a metaphor from Jesus) as men who suppose that durable houses can be built without an adequate foundation or maybe without bricks and stones or their equivalent.

If many to-day are bereft of a sense of purpose in their living, may it not be because they have cut themselves off from the life of faith? And if they have cut themselves off from the life of faith, may it not be because they have cut themselves off from the best arguments for faith? Perhaps our times are ripe for a fresh baptism of downright theological religion.

What Christian faith offers

But to return. Those who have become acquainted with the content of Christian faith, who take the option of that faith and decide to act upon that option, testify to becoming increasingly aware of a three-fold personal purpose. They find (i) that they are as men under orders, (ii) that they have acquired firm standards of reference, and (iii) that they are as

those who are bound for somewhere—people with a direction and a destination. We may look briefly at each of these assets:

(i) *Living under orders*

Faith, it has been said, is not feeling but obedience. A section in this handbook has explained the significance of "living to rule", under varying degrees of commitment. There is a sense, however, in which *all* Christians, whether under vows or not, are living under orders because they are living "in the kingdom", i.e. under the rule of God. Believing that the will of God has been made known in the life, teaching and example of Christ, they know they are called into conformity with that pattern. They may fail in their performance, but failure may lead to renewed effort, in the hope—to use New Testament terms—of both pardon and grace. Mere whim, opinion, fancy, chance desire, or even mood are become an irrelevance. To do God's will alone is the believer's health and duty and may become his only joy. "I delight", says the Psalmist, "to do thy will, O my God." "Thy law is my delight."

(ii) *Firm standards of reference*

The good life is an end in itself, inherently desirable. But how to achieve it presupposes more knowledge of the right means thereto than some possess. Not all are equally good judges of what makes for the good society. We often have to choose between courses of whose consequences we cannot be certain. Still more often we must choose between courses of which we know one to be less worthy than the other. Intellectually, we look to the debating ground of what is called "Christian Ethics" for assessments of what is Christian action in any given situation. But the background of reference, the court of appeal, the standard of judgement is the same—what did the man of Nazareth say? What did the man of Nazareth do? What might he well have done in our particular circumstances? There may be margins of difference in our answers to those questions, but *even to ask the question* is to set the standard and to get one's bearings and direction.

(iii) *A destination ahead*

It is an article of Christian faith that, though we do not know precisely what lies ahead of us, some goal of destiny and fulfilment is indeed prepared. Hope and conviction

affirm the prospect, though concerning its nature we remain ignorant: we see (if at all) "through a glass darkly". A certain amount of agnosticism is a necessary and healthy ingredient in all true faith. Faith, after all, is not knowledge and even knowledge is necessarily limited to finite minds. There are things we do not know and cannot know—the answer to the existence of evil, for example; even in Old Testament times the writer of the Book of Job had learned to be content to leave the matter in abeyance. He found that his faith could take it. A New Testament writer, looking ahead, exactly balances the things that faith cannot know and the things of which faith can feel sure:

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things the Lord hath prepared for them that love him."

The issue of personal choice

Such benefactions of Christian faith are considerations which no one of serious judgement would lightly refuse. To refuse them might well mean that one has rejected *something* in favour of *nothing*. It may be credulity to accept them, but it may be equal credulity to accept some other body of ideas. There is no irrefutable proof that the Christian gospel is untrue any more than there is irrefutable proof of its truth. Hence the insistence to-day of the Christian Existentialists—see Sections I and XI of this handbook—that faith is at bottom "a matter of personal choice". Perhaps there are some who must have inducements if they are to make a choice. The foregoing paragraphs, then, have stated what might be termed the inducements of Christian faith, each one of them attractive to a degree. They may in themselves be some explanation of the fact that the Christian religion is now a world-wide phenomenon.

For discussion:

- (i) Christian faith is described above as an ultimate "option". Do you know of other options? If so, do you consider that any of them is a better one than the Christian option?
- (ii) How do you personally account for the world-wide diffusion of the Christian faith?
- (iii) Is your own faith (if any) a faith "for all seasons"?

Section XIV

Innovations in the Arts**(i) PIETER BRUEGHEL**

NOTES BY ERNEST SHIPP

The following studies are concerned with the manner in which there are departures from the traditional styles in presenting art and music. This study deals with the particular case of Pieter Brueghel, who made such a break in the sixteenth century.

Autobiographical

Little is known of Brueghel's life. All that can be said of his birth is that it took place somewhere near the borders of what is now Holland, in the later years of the 1520s. He was taught engraving by Pieter Coeck, a distinguished engraver and designer; he travelled to Italy in 1553, returned to Antwerp, and married Coeck's daughter in 1563; and he died at an early age in 1569. His painting occupies the later years of his life. He brought to it the accumulated experience of his earlier years. Without his drawings the finished pictures are inconceivable, because many of the characteristics of these drawings are carried over to the paintings.

The part tradition played

There was a great tradition of drawing and engraving in Northern Europe, reaching back to Dürer; although Brueghel owed much to this tradition, it was in the break that he made with the accepted ways that he showed his greatness. His drawings are an amazing output, and range from landscape to the so-called "naer het leven" (i.e. "from the life") drawings, on to crowded pictures depicting the virtues and vices, satirical works, architectural studies, religious subjects—nothing seemed to be outside his range. From Hieronymous Bosch (1450-1516) he had taken over an element of the grotes-

que, the diabolical, the macabre, and in this, tradition had played its part.

A bitter philosophy

There had been a period of bitter experience in Brueghel's life before the few happy years which followed his marriage to Coeck's daughter. This bitterness found expression in his work. His landscapes abound in gallows and in those sinister exalted cartwheels from which it was the custom of the Spaniards occupying the country to hang their victims. It may well be that the most horrifying of these latter works were destroyed, for it is claimed that he himself, out of fear of what might happen to him or to his family after his death, had thus got rid of the evidence.

Much of his work was a criticism of the society of his time, its follies and its crimes. Even more than our own eighteenth-century Hogarth he used his art in bitter comment upon his time. Brueghel enforced his lesson by apt symbolism. His work throughout is full of references to life, that of his fellows and his times. His pictures call for careful study of detail. Everything has a meaning, though this may very often be oblique.

The following three pictures give a good range of Brueghel's major work:

"The Fall of Icarus"

This deals with the ancient myth of the hero who made for himself a pair of waxen wings with which he set out for the heavens, with woeful result. We can imagine how the subject of the fall would have been treated by any of the great Italian masters. There would have been a flame of great wings failing, and the figure of Icarus plunging down from the skies. In the picture by Brueghel there is a tiny splash in the sea a long way off, whilst the great expanse of the picture is of a summer scene with ships at sea and men at work in the fields. The title of the picture might well be "Life goes on": that is precisely Brueghel's attitude. It has been said of him that he was a sixteenth-century existentialist. "Never mind about Icarus, we have our work to do" would be the attitude of that industrious peasantry, even had they noticed poor Icarus's plight, which apparently they do not.

Brueghel was a lover and observer of nature, and an outstanding feature of his work is the feeling for nature: the golden summer field, the semi-distant sea with its shipping and evidence of the life of men. He might have replied in a similar way to Constable who, when someone complained that his picture was only that of a cottage, replied: "No, it is a picture of a summer morning", though Brueghel would have added—"with men at work".

In this picture the chief figure, in the foreground, has his back towards us. So it is with very many of Brueghel's figures, and what is so significant is that he can tell us as much about his people by their backs as by the forward view. We are as it were but another spectator of the scene a little further removed from those in the picture. Another feature incorporated in the work, which is taken over from the drawing period, is the strange, almost fantastic rock formations.

The high view-point is characteristic. By this means he creates an illusion of great space. The picture is very much reminiscent of one which the artist painted on his Italian tour of the Bay of Naples. He did very little work whilst in Italy and the influence of the Italian masters upon his work is almost negligible. His return across the Alps is fully illustrated in his drawings. Indeed he gained great inspiration from the mountains and torrents of Switzerland. "Icarus" has an even closer association with one of his "Proverbs" pictures, in the top right-hand corner of which are a cliff edge, an estuary, a ship and figures in much the same positions. The weakness of this type of picture is that the interest is scattered; we can continue to find fresh details throughout to absorb attention.

"The Adoration of the Magi"

The original of this picture is in the National Gallery, London. It is one of the few works to be seen either in this country or in his native Holland. The reason for this is the very late recognition of his value as a master. Little at all was known of him until a hundred years ago, but once his name came to be known, the art galleries of the world awoke to the need to possess examples of his work.

The great religious paintings of the past had been done under the patronage of the church. Brueghel was throughout his life a free lance in this respect. Thus his religious paintings

were done from his own choice of subject. The period of his life was that of the terrible conflict in the north of Europe between Catholic and Protestant. On his return from Italy in 1553 he settled in Antwerp, at the time a powerful cosmopolitan and industrial city, not untouched by the rival factions of the time. Brueghel, with his broad humanist feelings, would have a great deal of sympathy with the comparatively tolerant atmosphere of the city.

He painted a number of works dealing with Biblical subjects. All have an instructive religious content. In Italy, particularly in Venice, many of the works painted to order for the Church are lacking in depth of religious feeling, and beyond the title they have little to commend them as religious paintings. Such a picture, for instance, was Veronese's "Marriage at Cana", which is a first-class painting of a Venetian festivity! By contrast, Brueghel deals in human terms with the Bible story. Here in this painting is an authentic mother and her babe, and in the centre is spiritual significance, reverence, and earthly power humbling itself before the Christ-child. Beyond that immediate circle we are very much brought to earth. Even Joseph is giving his attention to one whispering in his ear. There is a figure of dignity on the right, but look at the face of the gift-bearer on the left. Does not the face betray a certain contempt of the king kneeling before the Christ-child—at the very best an impatience to take his turn?

The people crowding in the doorway (a favourite grouping in the artist's works) are drawn with the utmost frankness and realism. Is there any significance in that grim row of halberds keeping the outsiders away from Christ? Or in the view through the timbering at the top of the picture where we can see exterior woodwork in the form of a cross, grim reminder of what that new life was to mean?

The composition of the picture is in contrast to the large open views of much of this painter's work. Many of these show crowds widely scattered across the countryside. Here they are bunched together, but massed with splendid effect both as to the grouping and as to the tone values of the picture. There are two masses of deep shadow (broken in places by the lighter garments of the men) and at the central point of the meeting is the figure of the child—wonderful from the point of view of the composition. Note the *tactile* values of the picture. The surface of any part gives us the feeling of the

material, be it wood, stone floor, cloth, or flesh. Brueghel gives the sense of touchability. Why is it that we can *feel* that the ermine collar of the kneeling figure is so different from the hard stone floor beneath? They are both only paint—plus Brueghel.

“The Peasant’s Wedding”

This is a picture painted in Brueghel’s latest period. It is a piece of jovial realism. In it all aspects of the life of the people are shown. It reveals to us why he became known as “Peasant Brueghel”. No one could have painted this who was not himself by nature “of the people”. There is a copy of the picture by his son Jan which faithfully reproduces it, except that in the son’s picture the scene is laid out of doors. Pieter’s original gives the impression of being that of a large barn or farm building, of which the interior has been swept and garnished for this particular occasion. The bride, for example, a not very attractive lady, alas, is seated in front of a large hanging which has been placed there for the feast. Settles and tables are also something of an improvisation. But the wonder of the picture is its absolute truth to nature. Look at the man passing the plates up the table, the attentive ear being given by the guest on the extreme right to the woman next to him, the business-like manner and movement of the food-carriers in the foreground, the stance of the man pouring wine, the concentration of the little boy under the big cap—he has cleared his plate and is sucking his finger—and the rough-hewn peasant atmosphere of it all. Then look at it as a work of art: the clever grouping of the figures, the map-like areas of colour, the skilful juxtaposition of the colours, so that in spite of the wide colour range they blend beautifully. Notice the lovely golden glow over it all. It is a happy picture, in spite of one or two at the table given to serious thought, especially the principals at the far side of the table.

“The Peasant’s Wedding” can be seen as a development from the “naer het leven” drawings of earlier days. The least detail in connection with the dress, attitude, mode of life, movement, has been unerringly set down from the painstaking observation of the artist. He did not draw limbs in the attitude of movement; he drew movement. It is seen in the figures in this work. This is life that goes on, transferred to canvas.

There is humour in the picture and there is Brueghel’s

satirical note. There is not so much of the satirical as in "The Return from the Inn", where the same peasant figures are seen at what would appear to be closing time, with a free fight going on outside the inn, and one tipsy fellow being hauled home by his complaining wife. But the note of satire is never far away in these works; it had found its most free expression in the series of terrible drawings which he had done some years before and in which he had shown human frailty and guilt at its worst.

For reference:

- All the Paintings of Pieter Brueghel.* (Oldbourne Press. 20s.) 160 plates, 4 in colour. Many details enlarged.
Brueghel. (Fontana Art Books. Collins. 5s.) Nineteen plates in colour, including "The Peasant's Wedding" (9 in. x 6 in.).

Icarus

(Suggested by the picture by Pieter Brueghel)

A flame of wings outspread before the light
 Ascendant o'er the opalescent sea,
 Radiant, soaring, silver-plumaged flight;
 Rise, rise forever, splendid, aerial, free.

Fierce heat of striving, breath of orient fire;
 Still, still the beat of the enshouldered pride
 Toward the emblazoned skies, as ever higher
 The circling glory rose up, deified.

Sudden the tense-drawn pinions fail and pall
 Too near to where the burning splendour shone.
 Wide havoc of those wings, that shattered fall
 Through the dark seas—and all that glory gone.

Jealous the gods that man should thus aspire
 To scale the heavens—to steal Promethean fire.

E.S.

Members may also like to turn to W. H. Auden's stanza on Icarus in his poem *Musée Des Beaux Arts*, to be found in W. H. Auden (The Penguin Poets. Penguin Books. 4s. 6d. Page 61).

(ii) TWENTIETH CENTURY PAINTING

Since the beginning of our century, art forms have changed significantly. This applies to painting, sculpture, architecture, music, literature, and indeed to all art form. We may think of it as being part of the rapidly changing world of our time.

It is evident to us all how much the changed pattern of our social life has affected us in these later years; it is not so apparent how the recent work in the field of art has also had an influence.

The artist as prophet

The modern movement in art is related, of course, to the break that is to be seen in the pattern of life generally. But the break in art-form has a special significance. The artist has an apprehension of the world which is more sensitive than that of the general run of mankind. He is the interpreter of the present, the shaper of the future. When Le Corbusier suggested a generation ago that we should build our shops, offices and even our houses upon stilts it was regarded as somewhat mad. Now it is happening. In the same way, the standards by which pictures or sculpture were assessed in the past have gone, and the new values are affecting our lives every bit as much as Le Corbusier's stilt-raised shopping centres.

In the following notes an attempt is made to outline the position, asking how the change has come about, what meaning this has for us, and what are the standards by which we can form a judgement.

The artist and society

There is a sense in which the artist is a law unto himself; yet in another way he has a special relationship with the society of which he is a member. A writer such as Oscar Wilde would lay stress upon the former; Tolstoy was most emphatic upon the need for the latter. Both viewpoints are aspects of one truth. Cotman must paint water colours in his own inimitable way; but Cotman was a child of his age, and when we are looking at that superb collection in the gallery at Norwich Castle we see the work as being the expression of the Norwich School of the early nineteenth century. So it is also with the works of the Impressionists, of Van Gogh, of Matisse, or of Picasso.

The change in art-form is more violent to-day than the changes that have taken place in the past. Nevertheless, as we have seen in the case of Brueghel, and as happened at the time of the Renaissance or with the Impressionists of last century, there have been great changes before. Nor must we think that distortion or departures from mere representation

are new things. The so-called Primitives in Italy and the medieval artists of Western Europe did not *represent* the human figure in any strict sense. It may be true that they had not certain techniques which have since been accepted, but they had other values, values that brought out the things which they wished to emphasize. When we go farther afield to Egypt, China or even to ancient Greece, we see even more striking differences. In all this the art was related to the time and place in which it was created.

The present century has experienced so much of significant change that we must expect this to be reflected in the artist's work. The scientific age has opened up whole worlds of new experience. Telescope and microscope have revealed the hitherto unknown, and all this is explicit in the strange dot-and-dash symbolism of Paul Klee and in the strange forms created by Graham Sutherland and others.

Influences affecting art

Turning to the mind itself, the influence of modern attitudes is even more evident, as regards the work of artist and poet. Below that part of the mind which is observable there is a vast submerged area which has been explored only since the work of Freud and Jung. This hinterland of the mind, of dream, of impulse, and subconscious activity, has found expression in art. It is to be seen in the dream-like quality of work by Paul Nash, and by surrealists like Salvador Dali or John Armstrong. In the same way in which in our dreams one thing can become another, we can read into the forms depicted by Dali or Armstrong strange correspondences, shapes that melt one into another.

The forms of nature have at all times played a part in the creation of the artist's image. And there have been artists who have given a sinister twist to natural form. This is an aspect that has found expression in the art of this century. Paul Nash could "look at a knot in a piece of wood until it frightened him". Van Gogh saw the tension of nature, Constable saw the beneficence, Turner saw the power and the beauty, Cezanne shaped it all to his own sense of order; and when we come to the present century we find that Graham Sutherland sees something threatening. We may think, looking at those terrible thorns in Sutherland's work, or the repulsive grub-like forms that find such favour with him,

that this is far from nature. It is not—it is all there—and because Sutherland is particularly sensitive to the thought of the violent, and to the suffering that arises from the violent, he has seen it in nature and set it down. Francis Bacon occupies an even more extreme position. There is an element in his paintings which revolts us. It has been said that his rôle is “to flick us mad with ironic comment”. If we feel horror, it is as Bacon would wish—shock tactics, if you will, and in his gaping canvases shock tactics of set purpose.

We may wish to see only the beautiful and the pleasing in a work of art, but here is a point of departure from much that has gone before. The modern men try to see the whole truth, and some of it is very bitter. The dashing heroes of Tennyson’s poetry are set there for the glory of war; the poor broken bodies of men in modern art and literature show the bitter agony of it—and the appalling waste.

Representation and beyond

A further difficulty in the understanding of modern art is this of the artist going beyond representation. There are two aspects of this: the first—that in which the object is represented, but distorted; the second—that in which all representation is disregarded. In much of the work of Matisse there is distortion, and it is done with a purpose. It is not the actual representation of the figure that Matisse is interested in but the creation of pattern and form as suggested intuitively. The forms in Picasso’s “Guernica”, symbolic cruelty of the Spanish civil war, are not representational; they convey more sense of horror than mere representation can. When we go beyond representation altogether, we are dealing with what is beyond visible reality, beyond the appearance.

Reality can have two meanings. It can mean the world of chairs and tables and the hard facts of our daily life; or it can mean, more significantly, the reality that lies behind the appearance. This is the world with which Plato dealt. In terms of to-day: behind the cosmos is the cosmic force; behind the concrete appearance is the spiritual reality; beyond the present the future. This was at one time suggested by the artists by means of angelic and demonic forms. The artist is now attempting to pierce the veil of appearances and suggest what is beyond by other symbolic means, and these are strange and new to us; but they *are* significant.

Much of this significance lies in the fact that the painter and sculptor get down to basic form in their presentation. Thus Henry Moore, in his concepts of the reclining figure, is not so much concerned to shape the human form as to reveal fundamental lines that have a universal appeal. He has gone beyond a particular form to a comprehensive form; moreover, he has accepted the terms of the material in which he is working—stone. Stone has a nature of its own and this nature is retained in Moore's sculpture.

Symbol

There has been objection to such presentations. But they are symbolic, and symbolic presentations are no less art. Symbol has at all times played a great part in creative work. It is to be seen a great deal in primitive and native work, and much of the inspiration of the modern artist is drawn from those sources. The history of art abounds in symbol, particularly in the presentation of religious art. The figure of the Christ-child in Christian art is in many instances symbolic. The artist has sought to convey not so much a human infant as a conception in which wisdom, love, and the eternal are present.

By what standard?

To come to a very crucial matter: art is also communication. The artist is not working in a vacuum. He is seeking to tell others the truth of what he has seen. When Turner painted "The Fighting Temeraire" he wished to tell us of the beauty, the grandeur, the tragic sense of something fine and noble that was passing, the sunset glory, and much else. In much modern art, however, the channels of communication seem to be blocked by misunderstanding or by lack of understanding. Is there a just criticism here? How can we be expected to understand, particularly when the artist—or writer—is indulging in some quite private speculation. An instance of this, in literature, is when Edith Sitwell writes of "Emily-tinted hands". Who was Emily, anyway?

A final point for discussion: In order to judge a work of art we must have some criterion by which to judge it. A work may appeal to us by its form, colour or pattern, or by an indefinable sense that goes beyond these things. Sir Herbert Read criticizes Tolstoy on the ground that Tolstoy demanded that the artist should succeed not only in expressing his

feeling but also in transmitting it. Sir Herbert thinks that this is asking too much. Is it?

Books:

Art as Understanding. Avray Wilson. (From a library. Kegan Paul. 40s.)

The Meaning of Art. Sir Herbert Read. (Penguin Books A.213. 6s.)

Contemporary British Art. Illustrated. Sir Herbert Read. (Penguin Books. 1952.)

(iii) PAST AND PRESENT IN MUSIC

NOTES BY LEONARD A. SANDERS

This study aims to show how the composer is always seeking new and relevant ways to communicate with the willing listener, and how this is revealed in the story of the development of tonality, in our western civilization.

The musician's purpose

Music is, in spite of its trend towards abstraction, a form of communication between the author and the consumer. Behind artistic communication lies the altruistic desire to present something of one's own to one's fellow men. For this reason an artist must do everything in his power to make himself understood by his contemporaries. If he cannot do so in one form or another, there will be slight chance that posterity will recognize him as a genius. (See Book Ref. 2.)

The challenge to the listener

The modern composer's music presents a challenge to our listening habits. While we trudge along, using old and maybe now irrelevant methods, he has been working out new ways of approach that will link to-day with next year rather than with last week. All too often our reasoning processes are too slow; sense begins to dawn only after a long time.

Notes, scales and tunes

In normal speech the pitch of the voice is constantly changing. If it remains level for longer than a second or so, it becomes singing. When we sing we confine ourselves to a

limited number of different notes. Most of the familiar tunes we whistle or sing are founded on only seven notes. These notes have come to be accepted down the ages and their relationship can be demonstrated scientifically. (See Book Ref. 4.) They can be picked out as the white notes on the piano.

The earliest European songs that survive are Greek, and it was from the Greeks that we came to name these notes after the first seven letters of the alphabet. The earliest Greek scale started on A. Most of these notes are separated by whole tones, but two pairs are separated by semitones: these have no black notes between them on the piano.

If, still using only the white notes, we play scales starting from different notes, the semitones come at different places in each scale, thus affecting its character. Most of the songs we sing to-day are based on the scale starting from C (known to the Greeks as the Ionian Mode). Some folk tunes, having their origins as far back as the Middle Ages, are founded on the scale starting from A (Aeolian Mode), and others on the scale from D to D (Dorian Mode).

Early music in churches developed through reciting, and then the chanting of psalms led on to free-flowing melody. (The story of how these came to be written down is an intriguing one. See Book Ref. 1.) At first the tunes were sung in unison; later there were simple harmonies running up and down with the tune. Later the two voices became independent and third and fourth voices were added. By the thirteenth century canons and rounds were being sung. Each voice had an interesting part to sing. This type of music is called polyphonic.

About the year 1600, musicians began to listen to the sounds made by all the voices together at any one particular time. These combined intervals were called chords, and moving from one chord to another was called harmony. As this style of music became more developed it was found that only two of the old modes were practical. These have come to be accepted as our major and minor scales, starting on C and A respectively. We know this as the diatonic system.

The "well-tempered" piano

When it became necessary to raise or lower (transpose) the pitch of a melody to suit a particular voice or instrument, it was found that new notes had to be invented between the

whole tones: hence the black notes on the piano. Musically and scientifically the tuning of the notes on the piano is a compromise. Each black note, for instance, has to serve as the "sharp" of the note below it, and the "flat" of the note above. These two notes are theoretically different, and expert singers and instrumentalists can distinguish them. This means that the seven notes in a scale vary slightly in their relationship, according to their "key".

Tonal systems

The classical and romantic composers exploited all the major and minor keys, so that some modern composers found it very difficult to say anything new. Since the beginning of the century, composers, finding the old system restricting, have looked for a new system of tonality in which to express themselves. Some have tried to return to the old modes; others have tried a scale of whole tones, with only six notes to the octave; another suggested dividing the scale into nineteen; and still a further plan was to divide each tone into sixths. In the latter event it would be possible to have hundreds of new scales within the limits of our traditional one.

Music without a key

One development is now past the experimental stage. It embraces all the twelve notes of the chromatic scale (the seven white notes and the five black notes), but instead of designating one as the key, or foundation note, they regard each note as of equal value. This had already been done unconsciously by composers like Brahms and Wagner, but Arnold Schoenberg was the first to do it deliberately. In 1908 he published some pieces for piano without a key signature.

Some critics have called this type of music "atonal", but the composers who write in this way say the word is not a true description, for all music must have tones of some sort.

Twelve-note music

Various systems of music without a fixed key have been used, but Schoenberg's has had the biggest following. In his scheme, as set out in 1924, every phrase in a composition had to be related to a series, or row, of the twelve notes of the chromatic scale, arranged by the composer in a chosen order to form a pattern. This could then be repeated at any pitch

and the pattern could be turned upside-down (inversion) or back-to-front (crab). This is not a new method, making it possible for anybody to be a composer; on the contrary, many composers find the formula itself stimulating. The listener is not expected to follow all the reversals and inversions any more than we expect to see the foundations and girders that go to provide the framework of a modern building. However, there is no special effort to disguise the structure, and false ornament is discouraged. (See Book Ref. 3.)

Some of the composers

Schoenberg continued to use his system, as he says, "purely as a family affair", so that in his later compositions it sounds less complicated and abstruse.

Alban Berg, as far back as 1917, set out to compose an opera using this idea, and his solution, "Wozzeck", is now world-famous. He used it in other compositions, including his Violin Concerto (1935) and his opera "Lulu" (1928-1935) which is derived from a single series of notes. He claimed, too, that he could use this device without anyone being aware of it. He likened music to the spoken word: classical music to poetry, and twelve-tone music to good prose. He further contended strongly that the modern composer was still very much concerned with artistic integrity. Taking a large view, he saw Bach as responsible for changing music from polyphony to harmony, and ourselves as moving out of the harmonic era to a new form of polyphony.

Anton Webern developed the twelve-note technique, particularly from this point of view. He constructed his Symphony (Op. 21), for example, in the form of a strict double canon, in which the original series and its inversion are developed at the same time. His compositions are regarded as the system in its purest form.

The twelve-note technique has been increasingly adopted by composers all over the world. There are a number in England, including Richard Rodney Bennett and Thea Musgrave. What began as an exclusive experiment in a small Viennese circle has now developed into a technique of world-wide significance.

Modernity and tradition

While this innovation causes considerable criticism and creates new difficulties for the listener, it should be borne in

mind that the composers who use the twelve-note system are in fact conforming to tradition in nearly every other aspect of their music. We are used to hearing music only of the last two centuries, but some earlier music would be just as strange to our ears as are the "moderns". If we can see the new developments in modern music against a background of the history of Western music as a whole, we may be more inclined to accept them as natural and healthy progress.

For discussion:

(i) We feel a sense of shame if we cannot read. Can you name the notes on the musical stave and find them on a piano? If not, are you content to be musically illiterate?

(ii) Most music which we hear on the radio during the day makes no demands on our intellect. Does this spoil our chances of appreciating really worthwhile music?

(iii) An American writer has said: "From now on, music will be no longer what it was, but has become what it will be." Can you agree with this? Is it as true to say this about music as, for example, about mathematics?

Books:

1. *The Story of Music*. Benjamin Britten and Imogen Holst. (Rathbone Books. 1958. 17s. 6d.)
2. *A Composer's World—Horizons and Limitations*. Paul Hindemith. (Harvard Univ. Press; Cambridge. 1952.) From a library.
3. *This Modern Music*. Gerald Abrahams. (Duckworth. 1955.) From a library.
4. *Intervals, Scales and Temperaments*. Ll. S. Lloyd and Hugh Boyle. (Macdonald, London. 1963.) For reference only, from a library.

Gramophone records:

- Alban Berg*: Concerto for Violin and Orchestra. C.B.S., BRG 72070 (37s. 6d.)
- Schoenberg*: Concerto for Violin and Orchestra (Op. 36) and Concerto for Piano and Orchestra (Op. 42). Vox, PL 10530 (37s. 6d.)
- Webern*: Selections from his Complete Works, recorded by Phillips, ABL 3384 (37s. 6d.)

Section XV

Ireland

In a study of Ireland we have to consider the interplay of two cultures, two religions, two languages in one relatively small island inhabited by people of mixed racial origins. Here, of course, history is of great importance, but it is much too complicated to admit in these notes of more than a few observations. For Britons there is the special difficulty that they are themselves involved in this tragic history. During the lives of most Adult School members, Irish problems have presented political issues which have been fought out with great bitterness in the field of British party politics. Some members may find it hard to view these matters objectively, especially those who by origin belong to one or other of the Irish divisions.

(1) THE EMERALD ISLE

NOTES BY ERNEST F. CHAMPNESS

Situation

Ireland has an area of 31,839 square miles (Britain 88,745); it is situated only 14 miles from the Mull of Kintyre in Scotland, while Dublin is 65 miles west of Anglesey. It might be interesting to speculate on what would have been the effect on its chequered history if the island had been situated closer to Britain, or if it had been farther out in the Atlantic.

Considerable influence has been exerted on Irish affairs by France and Spain. A glance at the map will show that their communications with Ireland—prior to the air-age—were by open sea, in the sense that ships passing between them need not go near the English Channel, where stricter control could have been exercised by the British fleet.

Physical features

Ireland has a greater physical unity than many of the countries we have studied recently—Yugoslavia or Sweden, for

example—though there are some physical barriers which distinguish Ulster somewhat from the other provinces. There is much high land in Ireland, but the mountains are mainly near the coast, leaving a large part of the interior low-lying, with many lakes and swamps (the surface of Ireland has frequently been compared to a saucer). The western and south-western coasts are much indented, which gives rise to strong currents; these make navigation and fishing difficult. No part of Ireland is more than 50 miles from the sea.

There is a considerable lack of mineral and other natural resources. The basic land-use is agriculture. Though a great deal of the land is poor, much is suitable for the small-scale production of potatoes. The rainfall is heavy, most of the wet winds coming from the west and south-west. The wet climate produces a luxuriant vegetation—hence the expression “The Emerald Isle”. The great beauty of the natural scene has aided the rapid and profitable growth of tourism; tourists appreciate beauty, but do they like rain?

The times of St. Patrick

Patrick, the patron saint of Ireland, lived from about 389 to about 461 A.D.. A look at those early days—regarded in the Republic as being in some ways the golden age—gives a picture of a very different Ireland from that of to-day. The people were organized in many small warlike clans, and these were in frequent conflict. This tribal system continued to some extent until the sixteenth century; Ireland never enjoyed a period of unity imposed by Roman rule.

In St. Patrick's time there were two religions: the old paganism and the conquering Christianity. The latter differed in some small ways—in particular, the date of Easter—from that taught by Rome. It was a time of religious and artistic awakening. The carved stone monuments of this period and somewhat later, worked in elaborate patterns, are delightful, while the illuminated books, the best known being the *Book of Kells*, are most attractive to modern art-lovers by reason of their design and calligraphy. Some lovely reproductions of early Irish work will be found in *Ireland: Harbinger of the Middle Ages*. The Lindisfarne Gospels (about A.D. 698) can be seen in the British Museum; these are indebted to the Irish tradition of book illumination.

Human imports

The Irish, like most peoples, are racially very mixed. In early times invasions followed one upon another, leaving us no clear impressions of the ancient peoples of Ireland, whose languages have been lost (as in Britain). It has been suggested that the Gaelic- (Irish-) speaking folk settled in Ireland during the sixth century B.C., probably arriving from Spain via France. It is considered by several historians that, prior to the arrival of these people, there were others who spoke a pre-Gaelic Celtic tongue, but this is mostly conjecture. There were certainly earlier arrivals, some of great antiquity. The main clue to the racial characteristics of the early inhabitants is a study of to-day's population.

Turning to historic times, the Vikings from Scandinavia formed numerous settlements around the coasts of Ireland. Then came the Normans from England, who conquered and ruled (nominally) much of the land. Later the Norman overlords partly merged with the Irish and were called "Anglo-Irish". Much internal strife continued and fresh people were sent over from Britain from time to time to keep order. Frequently this meant just a change of rulers and landlords, but mainly in the province of Ulster *whole settlements* were made at various times, largely of people from Scotland, who were Presbyterian in religion. This remains an important fact in Irish affairs.

In order to crush a revolt against the Commonwealth, Cromwell landed with an army in Ireland in 1649. An enlightened statesman in some ways, he acted in Ireland with such ruthlessness that the evil memories of him and his army are still vivid to-day.

Towards the end of the seventeenth century many Huguenots came to Ireland to escape from the persecutions in France.

Human exports

Scotland takes its name from an Irish tribe which migrated to that country. Northern England, southern Scotland and also many parts of northern Europe were christianized by monks and nuns who came from Ireland and settled abroad. There is some evidence that America was reached by sailors who set out from Dublin several centuries before Columbus.

The Irish have always been good soldiers, keen to fight at home or abroad. They readily became involved in the Jacobite Wars, as supporters of the Stuarts. An important battle in these wars was that of the Boyne in 1690, where the ex-king, James II, aided by the French, was defeated. As a result of these and other conflicts, Irish soldiers were drawn into the many mercenary forces on the continent, where they ultimately settled. In addition, Irish soldiers have filled an important place in the British army. Ireland has been described as an "inexhaustible nursery of the finest soldiers".

There have been large migrations of the Irish to the United States, Britain and Canada as a result of the potato famine (see next paragraphs). Such people worked mainly as navvies. The large-scale emigration of the Irish to the United States over many years has had important consequences for Britain. The bitterness of the American-Irish to the British has at times poisoned the relationship between the United States and Britain. Further, many Irish who remained in their homeland tended to look with affection on the United States as their second motherland. "A ship anchored in European waters but which has already put to sea" well describes the situation of Ireland.

The great hunger

The potato is the Irishman's staple diet. There were several partial failures of this crop prior to 1845, but in that year the failure was almost complete and 1845 was followed by several years of famine conditions—actual starvation, plague, and a wild chaotic emigration. Mainly from this cause the population of Ireland fell in a few years by about one and a half million people. The confused and inadequate attempts to deal with this awful event contributed much to increase the hostility between Irish and British. Such an effect was evident among the people of Ulster also.

A full account of these years is given in *The Great Hunger*; a complementary but wider view can be found in *The Irish in Britain*.

The Irish Parliament

The Norman kings of Britain became the nominal rulers of Ireland, though the actual rule was largely in the hands of the barons and the Irish chieftains. A Parliament was set up

in 1541, but this had only slight control except in an area around Dublin known as "The Pale". The power of the Irish Parliament was much increased during the eighteenth century, until by the end of the century a considerable degree of Home Rule had been achieved—though ultimate control was still exercised by the British government. A further limitation was that in theory membership of Parliament was restricted to adherents of the Church of Ireland (Anglican), who formed only a small minority of the population. In practice, however, the exclusion of other Protestants and Roman Catholics was not rigidly enforced.

Inspired by the American War of Independence and the French Revolution, a revolutionary situation developed in Ireland and it broke out into open revolt against British rule in 1798; this rebellion drew its support from Ulster as well as from other parts of Ireland. The revolt was crushed, but it created the conviction at Westminster that, in the interests of British rule, the Irish Parliament must be abolished. As a result of many pressures and much bribery, a majority of the Irish Parliament voted for its own extinction in 1800. To take its place, 100 Irish representatives (Protestants only) were to sit at Westminster. In his speech on the final day of the Dublin Parliament, Grattan, the leader of the Irish who were opposed to this measure, said:

"Yet I do not give up my country. I see her in a swoon but she is not dead; though in her tomb she lies helpless and motionless, still on her lips is the spirit of life and on her cheeks the glow of beauty."

Between 1800 and 1920—the date of the act partitioning Ireland—there was much discontent and rebellion. During the second part of this period many attempts were made at Westminster to liberalize its government of Ireland. J. M. Mooney states: "The slow and reluctant acts of reform in Ireland failed to win over the Catholics but succeeded in winning over the Ulster Dissenters."

Much political strife arose in Britain through Gladstone's efforts to give Ireland some form of Home Rule. Bills providing for it were introduced at Westminster in 1886 and 1893; but they were never passed, because of a split in Gladstone's Liberal Party on his Irish policy. Moreover, the Irish Nationalist members of Parliament incurred great unpopularity by reason of the obstructionist tactics which they employed in order to force their demands for Home Rule upon Parliament.

For consideration:

- (i) Can there be any value for a people in looking backwards to a golden age?
- (ii) How would you account for Anglo-Irish relations having been so bad?

(ii) IRELAND TO-DAY

The partition

In the latter years of the nineteenth century and the early years of the twentieth, and particularly in view of the Rebellion of 1916, the political position hardened. Ulster politicians by now would have preferred that the arrangements made in 1800 should have been continued, whereby the unity of Ireland would have been preserved by leaving the ultimate control of the country in the hands of the Westminster Parliament to which members were elected from all parts of Ireland, but this was a solution that the Irish nationalists were prepared to fight rather than accept. The Ulster Protestants, on the other hand, were willing to resist by force any arrangements which would place them under the rule of a Parliament at Dublin, in which the nationalists would be in a perpetual majority. The way out seemed to be partition.

The final stages in the political separation of Ireland into two parts were reached in 1922, except for the fixing of the boundary. The divisions were Northern Ireland or the Six Counties or Ulster (the ancient province of Ulster consisted of eight counties, two of which were excluded from the new set-up), with an area of 5,238 square miles; and the Irish Free State or Eire or the Twenty-six Counties, which formed the remainder—with an area of 26,601 square miles. The majority of the population of Northern Ireland obtained their passionate wish—though a relatively recent one—to continue their association with Britain and the Commonwealth: they were to send 14 (now 12) to sit in the Parliament at Westminster. But for internal affairs Northern Ireland was now to be governed by its own Parliament.

The Irish Free State became an independent country, with a very loose link with the Commonwealth; this link was severed in 1949 when the country adopted as its official title "The Republic of Ireland". The Republic is a member of the

United Nations Organization, while Northern Ireland is a member indirectly through its association with Great Britain.

Since 1922 the two parts of Ireland have tended to follow divergent courses with mutual ill-will. The Republic adopted a policy of neutrality during the Second World War, and refused to be associated with N.A.T.O. when that body was formed. The policy of Northern Ireland has been more outward-looking, and the majority of her people have at times appeared more British than the British. Northern Ireland has supported N.A.T.O. (through its British connection) and has been attracted to the Commonwealth and all that that has involved. The Republic tended to look backwards to an ideal of a rich Celtic past which had been marred in its natural development by "British Colonialism", and to seek nationhood in isolation—or at least until such time as the Six Counties could be persuaded, or forced, to give up their separate existence and join the Republic. Ulster, on the other hand, saw her future in close association with a vigorous industrial Britain with her manifold world-wide associations.

A view of the internal divisions in Ulster is given by J. M. Mogeey in *Ulster under Home Rule*, who tells of a town

"with a population of 4,500 and a market area about five times that number, where there existed in 1946 some 260 separate shops, a large figure for such an area, which can be in part accounted for by the fact that many of the shops drew their customers predominantly either from the Protestant or Catholic section of the community. . . . The two sections of society here support four secondary schools, one for the boys and one for the girls of each section; a fifth school for technical education is interdenominational. Voluntary societies also exist in duplicate; thus the town has two music festivals, two drama festivals, two sports meetings, and similarly duplicated arrangements for cultural societies."

It may appear strange that, when the Irish Free State became the Republic of Ireland, her citizens living in Britain were allowed to continue to exercise the vote in the various British elections, though a corresponding privilege was not granted to British citizens in the Republic of Ireland.

Population and towns

The population figures (in thousands) given below point to a sad aspect of Ireland's history.

<i>Census year</i>	<i>Britain</i>	<i>United Ireland</i>	<i>Free State or Republic</i>	<i>Northern Ireland</i>
1841	18,534	8,175		
1851	20,817	6,552	(Start of potato famines, 1845)	
1881	29,710	5,175		
1911	40,831	4,390		
1926	43,000*		2,972	1,257
1936	45,000*		2,968	1,280 (1937)
1951	48,854		2,961	1,371
1961	51,250		2,815	1,425

* estimated figures

It must be noted that at the time when the population of Britain was rapidly rising, that of Ireland suffered tremendous falls. Much of this loss was the result of the potato famine, but that event did not account for the whole position, as the above table shows. Since 1922 there has been a slight drop in the population figures for the Republic and a small increase in those for Northern Ireland. It is estimated that in the last year or so the decline in the Republic has been arrested. One factor which has tended to slow down the "natural" increase of population in Ireland has been the Irish tradition of late marriage.

The people of Ireland are largely scattered over the countryside, or they live in very small towns. The chief towns and their populations (in thousands) are:

<i>Republic of Ireland</i>			<i>Northern Ireland</i>		
Dublin	506	(Leeds 510)	Belfast	416	(Bristol 440)
Cork	75	(Burnley 84)	Londonderry	54	(Harrogate 51)

Languages and literature

Eire's ideal of cultural life is rooted in the idea of a revival of its ancient language, with its varied traditions. It aims to establish Irish (akin to the Gaelic of Scotland and to the Manx of the Isle of Man) as the official language of the whole country and the spoken language of its people. In this aim it has not met with success. There are some areas in the Republic, called *Gaeltacht*, "where Irish is the language of

an organic community". In the various *Gaeltacht* the number of Irish-speaking people decreased from 238,000 in 1936 to 193,000 in 1946. Great efforts have been made to teach Irish in the schools, but these are often defeated by the amount of English which the children hear on radio and television. Michael Sheehy, in *Divided We Stand*, has put the position thus:

"In point of fact, Gaelic remains for the majority a foreign language; like any foreign language learnt at school, it is quickly forgotten. Any possible cultural residue left is quickly and effectually swamped by the influence of press, cinema and radio."

The Irish have produced many writers who have taken an honoured place in English literature. One thinks of Jonathan Swift, Bishop Berkeley, Oliver Goldsmith, Edmund Burke, Richard Sheridan, Thomas Moore, W. E. H. Lecky, Oscar Wilde, and James Joyce. When we think of Irish authors who wrote in English we must also have in mind the brilliant group of people who were largely associated with the Abbey Theatre in Dublin and who used their pens in the service of Irish nationalism: such were Augusta Gregory, W. B. Yeats, G. W. Russell, J. M. Synge, Katherine Tynan, Sean O'Casey. In a place rather by himself stands George Bernard Shaw—a very distinguished son of Dublin.

A feature of the English spoken in many districts by the Irish is its tendency to make use of old words and constructions; this many British people find attractive.

Religion

It has been said that Ireland is "the one and only country to which Christianity has not come in the train of colonization". This fact made for the freer development of religion there. The coming of Protestantism introduced a new element of strife among its peoples, and this was enhanced by the arrival of the Nonconformist sects. The struggle between Roman Catholics and Protestants has been long and bitter, and it has been one of the main causes of the political division of the country. If Irish religion, however, had not been associated with politics and economics, more tolerant attitudes might have developed: it was the close linkage of each religion with its own particular politics and economics that became so devastating. Of course, many worthy individuals did not follow

Irish party lines. Very recently, moreover, there has been an increased tendency for religious people in Ireland to develop greater respect for each other's views. A church has been erected at Shannon airport for the use of all denominations.

The Protestants of Northern Ireland do not form a uniform block; they are divided mainly between Presbyterians and members of the Church of Ireland (Anglicans). The Friends were established in Ireland in the early days of the Society; they form a small body with considerable influence.

Industry

In industry the two parts of Ireland have much in common. Both are mainly dependent on small-scale agriculture, and the bulk of their trade is with Britain. They have the disadvantage that all external trade has to go by sea or air, while the smallness of the island and population means that the home market is very restricted. Ireland lacks natural resources, and there is great poverty. Tourism has become a dominant industry: is this a healthy development?

On the whole the Republic has not been well developed industrially, though there have been important industries, like Guinness's Brewery and horse and cattle breeding. The recognition of this industrial deficiency, however, has been a spur to fresh developments, made largely with the help of foreign capital which has been used to set up numerous fresh projects—aided by very generous tax concessions and by grants towards the cost of new plant and the training of workers for fresh occupations.

Of special interest have been the developments associated with the new Shannon airport:

"In 1947 the Irish Government passed the Customs-free Airport Act, establishing the Shannon as the world's first customs-free airport. Passengers and goods in transit through the airport were freed from normal customs regulations and Shannon quickly became known for its duty-free shops where European luxury products and top quality Irish goods could be bought at bargain prices." (*Achievement*, December, 1963.)

As the increased speed and range of aircraft seemed likely to decrease the importance of the free airport, the Government established in 1958 a Trading Estate alongside the airport within the free zone. Many facilities were granted to industrialists to develop this area as a centre of world trade. This

policy is meeting with much success. Further, the Shannon is being used for the production of hydro-electric power.

In the case of Northern Ireland the position is different. Around Belfast there had been established an important industrial area, specializing in heavy industry (shipbuilding) and textiles (linen, in particular). This district has suffered in recent years in much the same way—though to a greater degree—as Tyneside, Clydeside and South Lancashire. On the ground that this forms a depressed area, the governments of Britain and Northern Ireland are engaged in the introduction of new industries. The tendency over a number of years has been for the percentage of unemployed to be greater in this area than in the most depressed districts in Britain.

Social welfare

In Northern Ireland the laws relating to social benefits are made in Belfast, but by *intention* they closely follow those in force in Britain. Regarding the financing of them, most of the cost is met from taxes which are common to Northern Ireland and Britain. The outgoings from the British Exchequer are greater in the case of Northern Ireland than are the receipts; thus Northern Ireland is in a similar position to many districts in Britain. This is a delicate and complicated matter, which is treated in *Ulster under Home Rule*.

The welfare arrangements in the Republic are rather different, for they are independent of those of Britain, both as to their character and finance. Nevertheless they have much in common. The cost of the benefits granted to insured persons is divided nearly equally between the employers, the employed and the state. Insurance is compulsory for non-manual employees receiving £800 a year or less and for manual workers; it operates for those between the ages of 16 and 70. The insured population is about 700,000. There are differences with regard to the health services: people who are unable to pay for medical services obtain them free; but those in the "middle income group" pay 10s. a day towards their maintenance at a hospital.

The Irish character

What is the character of the Irish? It is most difficult, of course, to generalize. It may be said that they are generous people, humorous, affectionate, devoted to family life, and imaginative, with a fine sense of language. In spite of their

long association with and struggle against the British, they have largely escaped—except in a few areas—the influences of the Industrial Revolution: its disciplines, its augmented wealth and its erosion of native cultures. Hence much of Ireland is still rural in spirit—a land of the story-teller, of folklore and of legend.

But there is another side: Irish character has a tough aspect. The Irish are turbulent, rebellious, difficult to control. They are strongly opinionated, especially in matters of politics and religion. John D. Sheridan writes:

“We are tolerant as a rule, but in some matters we have a low flashpoint.”

There is an old saying:

“An Irishman is always agin the government.”

To strike another note, we may quote from Denis O'D. Hanna:

“Perhaps it is the greatest charm of Ireland, North and South, that in an age of mass production and standardization men and women still count for something, and that there is a ready recognition that people matter more than things.”

For consideration:

(i) Have the descendants of those who invaded Ireland before the time of Christ—racially already very mixed by then—greater *natural rights* in the country than the descendants of the settlers of the sixteenth and seventeenth centuries?

(ii) What do you think of the arrangement whereby nationals of the Republic of Ireland living in Britain have the vote, but not vice versa?

Suggested books:

A History of Ireland. Edmund Curtis. (Methuen. 12s. 6d. paper back.) A detailed historical study, written from a southern Irish point of view.

Ireland: Harbinger of the Middle Ages. Ludwig Bieler. (O.U.P. £2 15s.) Contains wonderful illustrations of early Irish art.

The Great Hunger. Cecil Woodham-Smith. (Hamish Hamilton. 30s.) A thorough treatment of the great potato famines.

The Irish in Britain. John Archer Jackson. (Kegan Paul. 30s.) A valuable and interesting study.

Races of Europe. C. S. Coon. (Macmillan, New York. From a library.) A standard work.

Dublin under the Georges. Constantia Maxwell. (Faber and Faber. From a library.) A study of Dublin when it was the empire's second city of fashion.

- Divided We Stand.* Michael Sheehy. (Faber and Faber. 10s. 6d.)
Written by a southerner, who expounds the attitude of Ulster with great understanding.
- Protestant Dissent in Ireland, 1687-1780.* J. C. Beckett. (Faber and Faber. 15s.) Gives a valuable sidelight on religious mentality in Ireland.
- Ulster under Home Rule.* Various writers. (O.U.P. 21s.) Contains several authoritative studies on Ulster.
- My Ireland.* Kate O'Brien. (Batsford. 25s.) An account of a re-visit to the land of her birth.
- Ireland in Colour.* K. Scowen and J. D. Sheridan. (Batsford. 12s. 6d.) A book of lovely illustrations.
- Ireland.* Camille Bourniquel. (Vista Books. From a library.) A Frenchman's view of Irish history and culture.

(iii) AN IRISH SHORT STORY

NOTES BY GRACE YOUNG

First Confession. by Frank O'Connor. From *My Oedipus Complex and Other Stories*. (Penguin Books. 3s. 6d.)

Short story writing is an art which has developed comparatively recently. It has reached a particularly high standard amongst Russian, American and Irish writers. It is as appropriate to study an Irish short story as an example of an art form acceptable to modern attitudes and conditions of mind as it is to round off our studies of Ireland with two Irish poems.

Some schools may find it desirable to have their members read the story for themselves and spend the school session in considering the art and implication of short story writing. Others may prefer to read the story aloud during the school session—it takes about 20 minutes—and confine discussion to that one story. In either case it is hoped that the study will lead to a greater appreciation of short stories of all kinds. Suggestions for further stories are given at the end of the study.

Short stories

In his book *The Lonely Voice*, Frank O'Connor points out that, whereas the yarns of the old story-tellers were intended to hold the attention of a crowd of listeners, modern short story writing is a "private art intended to satisfy the standards of the individual, solitary, critical reader".

Both novels and short stories have intrinsically "right" lengths, and they are essentially different from one another.

In a novel one can become identified with one of the characters and as it were "walk about" inside the story. But one looks at a short story from the outside. It has no real hero and is concerned with the interplay of character and action at one significant point in a chain of events. A past, a future and a general background may be implied, but only in so far as they are essential to the understanding of events in the story. The writer must select the point of significance with care and tell only just enough to make his point, but it must be enough.

O'Connor thinks that, because of their very nature, short stories bring us face to face with human loneliness in a way no other art form has done. They are about "little" people, people who cannot speak for themselves—the tramps, idealists, prostitutes, dwellers in suburbia and the like, whose lives are swamped in the spectacular flood of great events. It is for this reason that short-story writing has developed so remarkably in countries where there are submerged population groups—Czarist Russia, America, Ireland and, more recently, India. Even so, they must have within them something of the quality of the greatest and deepest experiences of human life.

For consideration:

Some people say that many modern short stories are unsatisfactory because they have no proper ending. It may be that these stories are about a turning point rather than about the resolution of a situation (e.g. Liam O'Flaherty's *Going Into Exile*). Do you think that such stories are worth careful reading?

An Irish story

What is it that makes a story particularly Irish? Is it an Irish setting, an Irish author, a particularly "Irish" situation, a special turn of language, or some subtle combination of these things that gives it a peculiarly Irish flavour?

The author of *First Confession*, Michael O'Donovan, better known to us as Frank O'Connor, is an Irishman. He was born in 1903 in a very poor quarter of Cork. His mother, to whom he was deeply attached, was brought up in a Roman Catholic convent orphanage in Cork and his father was an artisan who once served with the British army and who suffered from long periods of unemployment and

bouts of drunkenness. As a child O'Connor belonged to one of the submerged population groups to which reference has been made. Sometimes he uses memories of people from childhood days as a basis upon which to build stories. The grandmother in *First Confession* was like his own grandmother, about whom he felt much as Jackie did, and the lady who prepared the children for confession is also a childhood memory.

O'Connor was always deeply interested in language and literature, and though his schooling helped very little, he managed to learn several languages, including Irish, and became accepted in certain literary circles. He was interned as a rebel during the Irish troubles. He has travelled widely, taught in Ireland and in America, and is well known as a journalist and literary critic.

One of his critics is of the opinion that his short stories are revealing Ireland in the same way that Chekhov's writing revealed Russia.

First Confession is like many Irish stories in that the author takes for granted the Roman Catholic background of much of Ireland. Poverty, too, is part of the normal life. This story, however, does not show the slightly faery quality that some Irish stories have.

The language has an Irish flavour, but, as the story is told from a child's viewpoint, highly developed language would not ring true.

Question:

There is no mention in *First Confession* of where the story takes place. What in the story itself would convey to you most clearly that it is Irish?

"First Confession"

First Confession is very easy to read and is primarily entertaining. Stated baldly, the theme of the story—a young child who is terrified of confessing, and also of not confessing, that he had thought of murdering his grandmother, overcomes his difficulties through the good offices of an understanding priest—sounds little like entertainment. The story could have been about the religious implications, the morality, the psychological factors or the family tensions within the situation, but, in fact, although all these factors are there in the very nature of the theme, the story is told for its own sake.

Though our curiosity is aroused and we want to know what happened to Jackie when he finally went to confession, the story is really about a turning point. At the beginning Jackie saw religion as cold and terrifying. At the end he saw it as warm and comforting.

Question:

Do you think that the ability to tell a basically serious story in an entertaining manner is a specially Irish gift?

The author of this story could have slipped into sentimentality, moral judgement or intellectual argument. He keeps matters in hand as a story by writing from the viewpoint of a child, in whom we do not expect to find a grasp of involvements outside the immediate issue.

For consideration:

Should we, the readers, have accepted such a straightforward account from, say, an adult onlooker?

Are we told enough but not too much to make the story ring true? Weigh the following points and see if you agree with the author's judgement:

- (a) Jackie disliked his grandmother's habits. Did we need to know that family rows and tensions were brought about through his dislike before we could believe that the boy wanted to kill her?
- (b) Why was it necessary to do more than state the fact that Jackie was afraid of hell and of making a bad confession?
- (c) Nora acts as a catalyst in the story by adding to Jackie's disturbed state of mind, by providing someone for Jackie to converse with and so bringing out points that would sound rather bald and stretched as narrative, and by reacting in such a way that the priest could see something of Jackie's situation at first hand.
- (d) It may seem that Jackie's difficulty inside the confessional is put in for effect. Does it serve a purpose by causing the priest to be brought right into the picture?
- (e) Do you think that the priest handled the situation he was presented with well?
- (f) Has this story anything in common with the greatest and deepest experiences of human life?

Nora's remark at the end holds much the same sentiment as the attitude of the elder brother in the parable of the Prodigal Son. Do you see any likeness in the priest's role to that of the father in the same parable? We have no means of knowing whether the author created this similarity on purpose,

but in essence the two stories are much the same situation but in different circumstances.

A word has been said already about the language. There is no room in a short story for digressions into description, but in two places the author uses physical circumstances to equate with mental states. As Jackie enters the church he says that as the door closed "the sunlight went out and gave place to deep shadow, and the wind whistled outside so that the silence within seemed to crackle under my feet". As he comes out of the church in a happier frame of mind he says: "Outside, after the shadow of the church, the sunlight was like the roaring of waves on a beach."

The author uses the very difficult artistic discipline of self-effacement.

For consideration:

Do you agree with Frank O'Connor that to-day "the short story . . . represents better than poetry or drama our own attitude to life"?

Books recommended:

My Gediplus Complex and Other Stories. Frank O'Connor. (Penguin Books. 3s. 6d.)

Modern Irish Short Stories. Selected by Frank O'Connor. (World's Classics. O.U.P. 7s. 6d.)

Several other anthologies of Irish stories should be obtainable through libraries.

An Only Child. Frank O'Connor. (Macmillan. 21s.) The moving story of O'Connor's early life.

The Lonely Voice. Frank O'Connor. (Macmillan. 21s.) A study of the short story.

(iv) and (v) TWO POEMS BY W. B. YEATS (1865-1930)

NOTES BY KEITH SCHOFIELD

It seems fitting to conclude this section with a study of two poems by an Irish poet. The poems selected reveal the quality of wisdom which was so much admired by his critics, and each of them reflects in its own way the dangers of upheaval and excess. They also indicate the author's views on the roles of purpose, both good and evil, during epochs of change.

Each poem should be read through *before* the notes are followed, and then again at the end in order to obtain the effect of the whole.

(i) "EASTER 1916"

"Too long a sacrifice can make a stone of the heart."

"Terrible beauty"

The poem opens with a description of daily life in the city; life without feature or purpose. The poet is conscious that he too has participated in the daily convention of the "polite meaningless word". Men were drifting; but now, after the rebellion, their lives have taken on an intense and serious sense of direction; all is changed, "a terrible beauty is born".

The clash involved in this phrase effectively checks our acceptance until the meaning is clear. The change from sallow complexions to vivid faces is indeed, to the sensitive observer, a great beauty. All the purposeless drift of city life, which quickly overwhelms and drowns its participants, has suddenly gone. Men move with vitality beyond routine, like actors realizing a drama. Qualities such as brotherhood and magnanimity, so rare in day-to-day life, are elevating the citizens to another plane of existence.

But Yeats could see that such vitality was probably ungovernable. Purpose it had, but where might this lead when once the mobs set themselves an aim. On the way, many things of value might be destroyed. The vivid incandescence of such narrow and determined people tore the poet between admiration and terror. This was the paradox of civil war: the beauty of heroic spirit, the terror of destructive energy and unbalanced hate. Into it all are drawn and transformed utterly.

Before the change

The poet was 56 when this poem appeared in a collection called *Michael Robartes and the Dancer* (1921). He had already written much poetry, but it was not until this period that he began to be recognized. His early life in Sligo was poetically rich but too remote and romantic. The young man had grown up with a keen sense of history, or rather of tradi-

tion, and a lasting admiration of the great landlords with their family roots deep in time. His early poems dealt with faery life and displayed vague attitudes of chaste love. Real development was slow and late. Several complex experiences hastened it, though the new poetry became, for a period, bitter with hate until those events could be assimilated.

Yeats's private life was very closely intertwined with public events over the thirteen years up to 1916. The sufferings of these years are deeply embedded in the following verses.

"Her voice grew shrill"

The poems of 1899 began to show some slight promise of tighter thought when they were directed towards some one person. She was the famous beauty, Maude Gonne, to whom the poet was offering a chaste and distant love.

Recalling the period up to 1891, Yeats described her as a classical impersonation of spring. He says that her complexion was luminous, like apple-blossom through which the light falls. At this time she was doing a great deal of travelling between Paris and Dublin, "always with numerous cages of birds, canaries, all kinds of finches, dogs, a parrot, and once a full-grown hawk from Donegal". It was years, he says; before he saw into the mind beneath the beauty.

Maude became for him a symbol which deepened its connotations as their relationship developed. She was his Laura and Beatrice and most of all his Helen. Constantly he refers to her as Aphrodite or Helen, and he is bewildered by her beauty and her bitterness. The mind beneath the beauty has vast resources of destructive energy. In the later poems she has become a symbol of fanaticism and hatred, when years of political agitation have changed her from the sweet mild woman of "Adam's Curse".

In "Autobiographies—Stirring of the Bones", Yeats describes Maude as a speech-maker. She had great power over the crowds because, although she pushed her exposition of abstract principles to the limit, she "kept her own mind free". Her beauty suggested joy and freedom to the listeners. "She looked as if she were living in an ancient civilization where all superiorities of mind and body were part of public ceremonial." Her power seemed to be of the crowd's own creation, as the entry of the Pope into St. Peter's is the crowd's creation.

At the height of her political activity he again likens that beauty to classical models. Her beauty, backed by her great stature, was not obvious and florid but incredibly distinguished. Her body seemed the master-work of a long labouring thought, as though a classical sculptor had measured and calculated for it.

The conclusion of "No Second Troy" is the end of many years' searching to know the mind beneath all this:

"Why should I blame her that she filled my days
With misery . . .
What could have made her peaceful with a mind
That nobleness made simple as a fire,
With beauty like a tightened bow, a kind
That is not natural in an age like this,
Being high and solitary and most stern?"

The politically passionate woman like Maude may repel us with her single-minded drive. "Rode to the harriers" indicates figuratively the aristocratic origins of so many such leaders, who had tended the peasants and nurtured culture, but now are changed utterly.

Surprising changes

The outbreak of civil war took Yeats by surprise. He felt almost cheated that he had not been warned of it, whilst at the same time he was afraid that perhaps some of the things he had said in his plays had hastened that beginning. The last few years had been a period of withdrawal which previous bitterness and disappointment fully justified.

In 1904, a year after Maude's marriage, Yeats began work as the manager of the Abbey Theatre, which he had founded to produce modern Irish drama, including his own plays. There had been a renaissance of literary talent, largely nationalist, in which Yeats and J. M. Synge were leading the way. The city was not as appreciative as Yeats had hoped, and soon opposition began to appear. Its climax came in 1907 when the *Playboy of the Western World* was denounced because it seemed to perpetuate a damaging image of Irish life and to debase Irish womanhood. The poet was upset and disillusioned by the attacks on his personal friend, Synge, and when in the following year his patroness and friend, Lady Gregory, fell ill from overwork, he severed all his connections with the Abbey.

In 1911 a new controversy broke out. Sir Hugh Lane bequeathed a set of pictures to the public and requested that they be exchanged between London and Dublin for exhibition. For want of a suitable room to house them, the pictures remained in the National Gallery.

Yeats was in the centre of all this and it seemed to him that popular leaders were destroying the culture he valued. Philistinism seemed to be pervading all aspects of Irish life. He turns to these men now and impartially enumerates them with the friends. The scholar, the developing poet, the drunken and brutal lout, must all be included—for each has discarded his part in the “casual comedy”.

“The stone”

One of the new symbols which emerges most clearly from the doubts and waverings of Yeats’s thinking about 1916 and its consequences is the stone. In the fierce intensity and self-discipline of political striving towards freedom, there is a very real danger that the heart will harden and its sensitive humanity be deadened with callouses. Yeats says of this condition that the heart becomes a stone “to trouble the living stream”, by which he intends us to understand not only the daily flow of life but also the rippling continuity of the great families whose ancestry stretches back to dubious pre-Christian origins. We can understand his warning when so many of his friends became warped by their hatreds and strivings.

The violence and ferment of the Rebellion suggest images of movement and change (end of verse 2). The horse and the rider signify aristocracy, those who are preservers of traditional values. Everyone now lives not through the stream of illustrious ancestors but in the immediate moment. The poet sees that the stone frets the stream of life.

The rebellion in history

In “Michael Robartes” the poet was trying to fit the rebellion into a total pattern of history. 1916 was also the year of “A Vision” which develops a cyclic philosophy of history. Both the violence and the innovation of the age accorded with that pattern. The moment when the “gyres” would reverse direction seemed to be at hand in personal and national life.

“Surely the Second Coming is at hand.”

The poem "The Second Coming" develops Yeats's theory of gyres. Each turn unwound time, as a bobbin unwinding thread, but at the same time the antithetical epoch was being wound up tightly and would soon replace it when the gyres reversed direction. The poet's own explanation included a picture of interlocking cones moving through each other. He speaks of the chaos that marks the end of one gyre, as intellect flies wider and wider beyond control. He alludes to the new epoch which will be a complete antithesis of its predecessor. History moves in ever-widening circles, unwinding the previous epoch as it turns towards each new annunciation: from Leda and the Swan, to Christ born on earth, to some new Beast "slouching towards Bethlehem".

So time spins eternally, gyring from transition to transition, completing each gyre in a lifetime, in a decade, in an era. As the spinning bobbin unwinds, chaos increases, "the centre cannot hold". On the surface of world events, "Easter 1916" seemed to be a stone whose ripples were spreading in a universal ring.

"The poet's part"

What is the poet's role when history is being made and unwound? Yeats answers that it is to "murmur name upon name".

The pamphlet "A Vision" is not a rigid system and must not be taken too seriously. It is a useful source of background material. The gyres play an implicit, not an explicit, role in *Easter 1916*. The anarchy to which they lead is not yet fully in perspective. At this moment question and doubt are foremost.

The poet's role is to murmur the names as a mother names her child, tenderly as it sleeps. Perhaps the rebellion was only a nightfall followed by sleep? But it was certainly death. Then was it a needless death? The doubt remains that England may keep its promise and move towards Irish independence without need of revolt.

Yeats glances at the central image again in the final doubt. Perhaps an excessive and mono-maniacal passion of patriotism has warped the rebels. Perhaps protracted sacrifice misled and bewildered them. Only heaven can decide how long sacrifice will be required. The poet must record for ever the men who are sleeping.

“Changed utterly”

The rebellion of 1916 took a turn for the worse after the events described in this poem. Yeats characterizes it as senseless brutality, like “weasels fighting in a hole”. Later poems mourn the coarsening of national life, going back for their symbol of greatness to 1907:

“Romantic Ireland’s dead and gone;
It’s with O’Leary in the grave.”

A local hero has been elevated into a symbol with national significance. This making of symbols begins in “Easter 1916”.

MacDonagh and MacBride, Connolly and Pearce are “changed, changed utterly”. Their names pass into the stores of legend and symbol. Wherever the memory of Ireland is preserved, these men will remain as symbols of the change to glory. From the triumph of fierce proud resurrection, “a terrible beauty is born”.

For discussion:

- (i) Does this poem have significance beyond Ireland?
- (ii) What do you consider the main dangers of “too much sacrifice”?

(ii) “A PRAYER FOR MY DAUGHTER”

For reflection:

“The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.”

In this second poem Yeats makes use of a traditional class of poetry. He has composed a poem on the occasion of his daughter’s birth in the Tower home he built himself at Thoor Ballylee. It is a beautiful poem and usefully summarizes the poet’s values. He has recorded in it the results of his varied experience. (An even more considerable development was to follow this phase in his work, but we cannot be concerned with it here.)

The poem composed in 1919 is much calmer in tone and much less bitter than some recent work had been. Its rhythm is easy, confident and dignified, whilst its vocabulary is expressive and at times colloquially vivid.

A developing symbol

The poem draws upon symbols which Yeats had been slowly shaping and enriching through previous work. One of the most enduring of these is taken from Greek mythology. Zeus, in the form of a swan, begets on mortal Leda the two eggs of love and war. One of these hatches into Helen, whose love adventures end in the burning of Troy. Yeats early became interested in Helen and because of her beauty was soon comparing Maude with her. By the time of the rebellion his comparison had been augmented with significance.

In the pattern of history, Leda is important: in the poet's personal history her daughter is pre-eminent. Maude, whom he still loved, was leader of the pickets at the Abbey production of *The Plough and the Stars*. The poignancy of his warning against an intellectual hatred is heightened if we appreciate these facts and the tragic events of the previous year. Maude, who was now a political outlaw, was seeking asylum with friends. She applied to Yeats, who was living in the house she lent him; but his wife was sick, and, to prevent unseemly disturbance, he turned Maude away. Helen and Aphrodite bear in their stories the weight of this personal sorrow and the poet's detached reflections upon it.

Aphrodite's error was to choose the lame Hephaistos of all gods and then to be unfaithful to him. In the later poems the memory of Maude's beauty and her rejection of his suit in 1891 calls up the image:

"Maude Gonne at Howth station waiting a train
Pallas Athene in that straight back and arrogant head . . ."

The soul's recovery

The soul must recover its innocence. It must again become self-sufficient, like the dancer in Yeats's poetry. She always moves with graceful beauty in accordance with a pre-determined purpose and, like the perfect artist, achieves the complete detachment of creative preoccupation. In his tower (another symbol of the loneliness and self-completeness of the poet) Yeats has reflected on the value of innocent purity which redresses the imbalances caused by hatred.

Innocence is an unpopular concept. It too often means lack of moral experience and a childish ignorance. The quality Yeats praises is akin to Blake's thought. His key phrase is the

"heart's self-revealing intimacy". Innocence is a quality born from experience and it demands that man look at himself clearly and honestly without deceptive tinting. Of all qualities in the later poems, this kind of innocence is the most outstanding.

"The ceremony of innocence"

Much modern life is characterized by its lack of purpose and its drifting restlessness. It is the poet's wish, therefore, that his daughter should have roots. The soul must recover *radical* innocence—of the most essential and firmly rooted kind—which comes about through a life ordered by the dignity of the ceremony.

This latter phrase derives from the poet's yearning for the cultured life of the old land-owning houses of Ireland. These, he felt, were the roots from which Ireland was formerly nourished. At their best, great families like the Gregorys had enriched national life with their culture and social responsibility. Yeats, though not of this stock, had been sheltered by them, and the patronage of Coole Park had been as important as its "ceremony". In "Coole Park and Ballylee, 1931" he recalls how

"A spot whereon founders lived and died
Seemed once more dear than life; ancestral trees
Or gardens rich in memory glorified
Marriages, alliances and families,
And every bride's ambition satisfied . . .
. . . all that great glory spent."

All the splendour and culture of the houses are passed away.

He was not afraid to accept that in the new Ireland they might have to go, but their values were still dear to him. There would still be the need to live within a continuing tradition which would give the mind balance and unity. The winding stair in his own tower became a symbol of the winding progress of tradition.

Roots will re-establish the graciousness of culture. They can restore the meaning to life in "some dear perpetual place". Looking forward to his daughter's marriage, Yeats prays that the groom will bring her to some place where order will modulate their lives and all may grow as safely as the "spreading laurel tree".

For discussion:

- (i) How do roots help to overcome restlessness?
- (ii) Do you agree that hatred is the worst thing that can happen to a mind?

Books:

- Collected Poems.* W. B. Yeats. (Macmillan. 21s.)
- Yeats' Poems.* Selected by A. N. Jeffares (Macmillan paperback. 5s. The cheapest publication containing these poems.)
- The Lonely Tower.* T. R. Henn. (Methuen. From a library.)
A very good guide to all Yeats's work.
- Contemporary English Poetry.* A. Thwaite. (Heinemann. 10s. 6d.) One chapter summarizes Yeats's work.
- Yeats. Poet and Man.* A. N. Jeffares. (Arnold. 6s.) A short and accessible guide.
- W. B. Yeats.* G. S. Fraser. (National Book League. 4s. 6d.)
A very good short guide.
- Autobiographies.* W. B. Yeats. (Macmillan. 36s. From a library.)
Fascinating personal background information.
- W. B. Yeats: His Poetry and Thought.* A. G. Stock. (Cambridge Univ. Press paperback. 12s. 6d.) Good general guide.

"Adult Schools are groups which seek on the basis of friendship to learn together and to enrich life through study, appreciation, social service, and obedience to a religious ideal."

(*Minute of Education Committee, 1948*)

Readers of this Handbook who wish to be linked up with, or to visit, an Adult School in their own or any other area should obtain the **ADULT SCHOOL DIRECTORY** (2s. 3d. post free; available from National Adult School Union, 35, Queen Anne Street, London, W.1), or make contact with any of the following **County Union Secretaries**:

BEDS., BUCKS., CAMBS. and HERTS.	Leonard Nelson, 16, Causeway Close, Norwich, Norfolk, NOR 49 K.
BRISTOL	Miss Dorothy M. Roberts, 64, Leighton Road, Southville, Bristol, 3.
DEVON	Miss Margaret Davidson, 59, Dunmere Road, Ellacombe, Torquay.
KENT	Mrs. Ethel Winch, 21, Plains Avenue, Maidstone.
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LEICS.	Mrs. Winifred Hawley, 23, Alvaston Road, Rowley Fields, Leicester.
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MIDLAND	G. Lawrence Burton, 171, Barnt Green Road, Barnt Green, Worcs.
NORFOLK	Mrs. Kathleen Thetford, 12, Stratford Close, City Road, Norwich, Norfolk, NOR 68 C.
NORTHANTS.	Eric Frost, 37, Lutterworth Road, Northampton.
NORTH-EASTERN	Percy W. Day, 2, Rectory Terrace, Gosforth, Newcastle-on-Tyne, 3.
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SOUTH WALES and MON.	Frederick Quick, 15, Ninian Street, Treherbert, Glam.
SURREY	Miss Daisy Goodwin, 13, Cuthbert Road, W. Croydon.
WESSEX	Mohan P. Kalsy, 72, Seafield Road, Southborne, Bournemouth.
YORKSHIRE	Will Atack, Ndomaine, West View Avenue, Red Hill, Castleford, Yorks.

A DATED SCHEME OF STUDY

Jan.	3	IS LIFE WORTH LIVING?	1
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PURPOSE IN POLITICS

Jan.	10	POLITICS AND THE COMMUNITY	11
"	17	TOWN HALL AND WHITEHALL	15
"	24	JOHN FITZGERALD KENNEDY	21

PURPOSIVE EDUCATION

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"	9	IRELAND TO-DAY	234
"	16	AN IRISH SHORT STORY	241
"	23	"EASTER 1916" (W. B. YEATS)	246
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"	14	(FREE DATE)	
"	21	THE MESSIANIC HOPE	192
"	28	THE GENTILE BACKGROUND TO THE NEW TESTAMENT	194
Dec.	5	THE IMPACT OF THE GOSPEL	200
"	12	THE GOSPEL IN THE TWENTIETH CENTURY	204
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"	26	(FREE DATE)	

SUGGESTED READINGS AND HYMNS

In conjunction with the foregoing dated scheme

The references to hymns are to those in the *Fellowship Hymn Book* (Revised), details of which will be found at the back of this book

IS LIFE WORTH LIVING?

Jan.	3	Reading: Psalm 73, 1-24	1
		Hymns: 134, 150	

PURPOSE IN POLITICS

Jan.	10	Reading: Psalm 8	11
		Hymns: 167, 10, 257	
"	17	Reading: Psalm 19	15
		Hymns: 176, 2	
"	24	Reading: Proverbs 14, 18-22, 33-34	21
		Hymns: 34, 359, 254	

PURPOSIVE EDUCATION

Jan.	31	Reading: Ephesians 4, 1-7; 11-13	33
		Hymn: 75	
Feb.	7	Reading: Ecclesiastes 4, 11-18	38
		Hymn: 56	
"	14	(Free date)	

SCIENTIFIC PURPOSE AND RESPONSIBILITY

Feb.	21	Reading: Ecclesiastes 3, 1-11	47
		Hymns: 167, 62	
"	28	Reading: Luke 10, 25-37	51
		Hymns: 55, 247	
Mar.	7	Reading: Job 32, 7-22	56
		Hymn: 382	
"	14	(Free date)	

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Mar.	21	Reading: Matthew 19, 27-30	107
		Hymns: 59, 87	
"	28	Reading: Luke 10, 38-42	109
		Hymns: 244, 248	

UNABLE TO COPE

Apr.	4	Reading: Luke 4, 14-19; 38-41	89
		Hymns: 364, 228	
"	11	Reading: Isaiah 35, 3-10	96
		Hymns: 138, 141	
"	18	(EASTER: Free date)	

VOLUNTARY SERVICE ABROAD

Apr.	25	Reading: James 2, 14-26 (<i>New English Bible</i>)	119
		Hymns: 5, 11	

IRELAND

May	2	Reading: Psalm 90, 1-12	229
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"	9	Reading: Joshua 23, 11-16	234
		Hymns: 29, 345, 18	
"	16	Reading: Matthew 23, 1-12	241
		Hymns: 363, 76, 247	
"	23	Reading: I Corinthians 15, 51-55	246
		Hymns: 61, 217	
"	30	Reading: Jeremiah 17, 7-9	251
		Hymn: 256	
June	6	(WHITSUN: Free date)	

PRAYER

June	13	Reading: Psalm 63, 1-7	127
		Hymns: 367, 227, 347	
"	20	Reading: John 16, 23-27	132
		Hymns: 250, 336, 87	

THE LAW

June	27	Reading: Romans 13, 1-10	65
		Hymns: 3, 19, 199	
July	4	Reading: Psalm 142	73
		Hymns: 13, 10	
"	11	Reading: II Maccabees 6, 18-31	79
		Hymns: 41, 55	
"	18	(Free date)	

PURPOSEFUL PUBLISHING

July	25	Reading: Luke 1, 1-4; 4, 16-21	141
		Hymn: 353	
Aug.	1	(Free date)	
"	8	Reading: Jeremiah 36, 1-10	147
		Hymn: 343	
"	15	Reading: II Timothy 4, 2-18	153
		Hymn: 203	
"	22	(Free date)	

LIFE AS COMMITMENT

Aug.	29	Reading: Ecclesiastes 1	161
		Hymns: 62, 128, 99	
Sept.	5	Readings: Ezekiel 37, 1-14; John 15, 1-9; 16, 31-33	167
		Hymns: 167, 350, 76	

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Sept.	12	Reading: Psalm 46	175
		Hymns: 53, 136	
"	19	Reading: Psalm 39	180
		Hymns: 18, 236	
"	26	(Free date)	

INNOVATIONS IN THE ARTS

Oct.	3	Reading: Isaiah 60, 1-9	211
		Hymns: 4, 365	
"	10	Reading: Matthew 9, 14-17; 12, 1-8	216
		Hymns: 353, 348	
"	17	Reading: I Corinthians 14, 1-12 (in a modern version)	221
		Hymns: 48, 208	
"	24	Reading: Psalm 33, 1-11	
		Hymns: 330, 217	
"	31	(Free date)	

OLD WINE AND NEW

Nov.	7	Reading: Ecclesiasticus 24 and 38: 24-34	189
		Hymn: 53	
"	14	(Free date)	
"	21	Readings: II Esdras 7, 41-59; Daniel 12	192
		Hymn: 307	
"	28	Reading: Acts 17, 16-28	194
		Hymn: 374	
Dec.	5	Reading: Acts 17, 1-9	200
		Hymn: 22	
"	12	Reading: Hebrews 12, 1-14	204
		Hymns: 89, 413	
"	19	(Free date)	
"	26	(Free date)	

What Adult Schools DO:

A STATEMENT

Adult Schools exist that their members may *learn together*, not on a formal basis of lecturer and students, but as groups of friends endeavouring to discover and practise a way of life through the search for knowledge and the deeper appreciation of all things lovely and of good report. The use of the annual Study Handbook for this purpose enables a wide variety of subjects to be considered in Adult Schools under the guidance of a carefully prepared scheme of studies. Their range includes Bible study, religion, art, literature, music, drama, science, social questions, international affairs and biographies.

In addition to the study of social problems, much direct *social work* is often undertaken—help to the blind, infirm or aged; hospital visitation; youth work; assistance to prisoners, displaced persons and refugees. In some cases sports clubs are arranged; and most Schools have a good number of *social occasions*.

Adult Schools meet in *a variety of places*: their own premises, hired halls, or rooms in the homes of members. Naturally, the character and extent of the work they do is in some degree shaped by the available accommodation.

Adult Schools, while welcoming freedom of thought, seek to cultivate *a religious spirit* in their approach to life. Many Adult Schools conduct their studies within the framework of devotional exercises: Bible readings, prayer, and hymns from the Adult School compilation—the Fellowship Hymn Book.

Adult Schools are grouped together for greater effectiveness into Sub-Unions and County Unions, while the National Adult School Union gives coherence to the whole. These *larger groupings* facilitate the organization of Summer Schools, Lecture Schools, Arts and Crafts, Music, Choral and Dramatic Festivals; they also arrange visits abroad and the reception of visitors from other lands.

THE CONSTITUTION OF THE NATIONAL ADULT SCHOOL UNION

as last revised at Meetings of the National Council, October 1961

1.—The name shall be "THE NATIONAL ADULT SCHOOL UNION".

2.—The objects of the Union shall be to advance the Adult School Movement as a whole and to form through its Council an executive body for the purpose of dealing with questions affecting the whole Movement. To this end (a) it shall federate Adult School Unions, and (b) it may affiliate individual Adult Schools which are in areas where for the time being there is no County Union, but only for so long as that situation obtains. Such directly affiliated Schools are herein referred to as Affiliated Schools. The National Adult School Union is not empowered to exercise any constitutional control over the Federated Unions.

3.—The business and affairs of the Union shall be managed by a Council consisting of:

- (a) President, President-Elect, and Past-President of the Union.
- (b) Chairman, not more than six Vice-Chairmen, Treasurer, and Honorary Secretary of the Council.
- (c) Conveners of Standing Committees of the Council.
- (d) Delegates from Federated Unions.
- (e) Delegates from Affiliated Schools.
- (f) One of the Adult School Trustees of the Fellowship Hymn Book.
- (g) *Two representatives of the Friends' Education Council.
- (h) Ten co-opted members.

The President of the Union shall be President-Elect during one year preceding and Past-President during one year succeeding his or her term of office as President.

The before-mentioned officers of the Union and of the Council shall be elected annually by the Council, after nomination either by the Council or by a Committee appointed for that purpose by the Council. The Council or its Committee shall have power to nominate persons who are not delegates of Federated Unions or of Affiliated Schools.

Each Federated Union shall be entitled to send to the Council: (a) its Secretary; (b) one delegate for each 100 members (or part of 100) up to a total of 500; and (c) one additional delegate for every additional 500 members (or part of 500).

Each Federated Union shall be entitled, in addition to the above representation, to send to the Council one of its Young People, under 30 years of age, actively engaged in the work of the Movement.

Any Affiliated School shall so long as it is the only Affiliated School in the county where it is situated be entitled to send one delegate to the Council. So long as there are two or more Affiliated Schools in the same County they shall be entitled to send one delegate to the Council to represent all such Affiliated Schools, such delegate to be agreed upon by the Affiliated Schools concerned. In areas not covered by existing County Unions the geographical county boundaries shall be followed unless the Council shall decide otherwise.

The before-mentioned co-opted members shall be elected at a meeting of the Council other than the Annual Meeting after nominations shall have been made by the County Unions and the Executive and Finance Committee.

Delegates shall be appointed for one year's service from the date of the Annual Meeting of the Council in each year, and the membership figures shall be taken as at the preceding September 30th. In the event of any delegate (other than the Union Secretary) being unable to attend a meeting of the Council, the Union, or the Affiliated School or Schools as the case may be, represented may send a substitute.

The Chairman and Honorary Secretary may invite persons who are not members of the Council to be present at any of its meetings.

4.—Any Union seeking federation or any individual School seeking direct affiliation with the National Union shall do so by means of a written application, which must be accompanied by a written report by the Honorary Secretary of the National Council on presentation to the Council. It is to be understood that Affiliated Schools as well as Schools composing the Federated Unions shall maintain as fundamental principles: (a) the free and reverent study of the Bible; (b) unsectarian, non-partisan and democratic methods of working.

The Council may at its discretion admit on application representatives of other associations or bodies whose fundamental principles approximate to this rule.

The Council may make provision for the admission of personal members of the National Union, but such personal members shall have no right to representation on the Council.

* These two representatives are included in the Council of the Union in order to maintain the historic connection of the Society of Friends with the Adult School Movement, the Friends' First-Day School Association being now amalgamated with the said Friends' Education Council.

5.—The Council shall meet at least twice in each year. A special meeting of the Council may be convened by the Executive and Finance Committee.

6.—The Council shall appoint an Executive and Finance Committee which shall meet at least twice a year. It shall also appoint such Standing and other Committees as from time to time it may deem desirable.

7.—The Executive and Finance Committee shall consist of (a) the President, President-Elect, and Past-President of the Union; (b) the Chairman, Treasurer and Honorary Secretary of the Council; (c) a Convener of each Standing Committee; and (d) twelve elected by the Council from amongst its members, in such proportion of men and women as may be determined by the Council. The Executive shall have power to co-opt to its membership not more than two members of the Council.

Each Federated Union and each member of the Council may nominate members of the Council for election to the Executive and Finance Committee up to the full number of the elective part of the Committee.

8.—The Executive and Finance Committee shall appoint an Emergency Sub-Committee to deal with urgent matters.

9.—The President of the Union and the Chairman, Treasurer, and Honorary Secretary of the Council shall be *ex-officio* members of all Committees of the Council.

10.—The financial year of the Union shall end on the October 31st, or at such other date as may from time to time be fixed by the Council.

11.—The following Standing Committees, and such other Standing Committees as may from time to time be decided upon by the Council, shall be appointed:—Study Handbook; International; Education and Extension. Unless otherwise directed by the Council, the Study Handbook Committee shall consist of not more than eight members of the Council and not more than seven co-opted members. The International Committee shall consist of not more than eight members of the Council and not more than three co-opted members. The Education and Extension Committee shall consist of not more than fifteen members of the Council and not more than three co-opted members. The fifteen elected members shall comprise proper proportions of men and women and shall include at least two young people under 30 years of age. This Committee may from time to time set up Sub-Committees to deal with specific matters, and the young people of the Committee shall serve on any Sub-Committee set up to deal with young people's work.

In addition to the elected members, each Standing Committee shall include the Convener of the Committee (who may or may not be a member of the Council) and the *ex-officio* members. The Executive and each Standing Committee shall have power to fill vacancies as they occur.

12.—No alteration in these Rules shall be made by the Council until it has been reported on by a Committee appointed for that purpose, and upon such report being made the Council may adopt the alteration with or without amendment. One month's notice of any proposed alteration shall be given in writing to the Honorary Secretary by a member of the Council or by a Minute of a Federated Union.

STANDING ORDERS

1.—A draft copy of the preliminary agenda of each Council Meeting shall be sent to each member and to the Secretary of each Federated Union at least twenty-eight days before such meeting.

2.—Questions for discussion must be introduced by a member of the Council, or by a Minute from a Federated Union. Written notice of any such question should reach the Secretary thirty clear days before the meeting of the Council.

3.—It is recommended that the service on the Council of delegates (other than Union Secretaries) should be for a period of three years.

4.—The functions of the Executive and Finance Committee shall include supervision of all Finance; of the office and staff; and, unless otherwise directed by the Council, of ONE AND ALL and other publications; and of such other matters as are not specifically referred to other Committees.

5.—Each Federated Union shall be requested to furnish to the Office of the Council its nominations for the co-opted members of the National Council not later than August 31st in each year and the names of its delegates to the National Council not later than December 31st in each year. The Council shall set up a Nomination Committee who, from the names of delegates so received and the co-opted members of the Council already elected, shall submit to the Council at its Annual Meeting names for election to the Standing Committees. At an early period of the Annual Meeting of the Council, members of the Council shall be entitled to submit further names from among its members. Unless otherwise determined by the Council, the vote shall be taken by ballot at a later sitting.

6.—Conveners of the Standing Committees shall be appointed by the Council, and the Education and Extension Committee shall itself appoint one of its members (of the opposite sex to that of the Convener) to collaborate with, and when necessary to deputise for, the Convener. Such member shall be known as the Deputy-Convener of the Committee. Each Standing Committee shall be helped in its work by such member or members of the Staff as may be arranged in consultation between the Convener, the Honorary Secretary and the Staff.

7.—The travelling expenses of members attending Committee meetings shall be paid on application from National Council funds. Travelling expenses incurred in attending meetings of the Council cannot be similarly paid, unless otherwise directed by the Council.

8.—A representative of "Fircroft" shall be invited to attend National Council meetings as a visitor.

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The following are obtainable at the price of 2s. (limp) and 3s. (cloth boards) plus postage:—

Living in the 'Sixties: 1964.
One World: 1963.
New Prospects for New Times: 1962.
People Matter: 1961.
Growing in Charity: 1960.
Free People: 1959.

Of some earlier issues a few second-hand copies are available.

BOOKS OF THE OLD TESTAMENT IN COLLOQUIAL ENGLISH

The Books of:—Isaiah (3s.), Jeremiah (3s. 6d.), Ruth and Jonah (2s.), Samuel (3s. 6d.), Amos (1s. 6d.), Hosea (2s. 6d.), Joel, Nahum and Obadiah (1s. 6d.), Micah and Habakkuk (1s. 6d.).

GENERAL

Adult School Education in the New Age. By Gwen Porteous. (4d.)
The Adult Schools of the Future. (6d.)
The Adult School Way. By Ernest Dodgshun, (4d.)
The Officers in Adult Schools. By Jean M. Anderson. (6d.)
The Adult School Directory, 1962. (2s.)
The Adult School Register. (3s.)
Greetings Cards. 8d. per dozen.
Education, Freedom and Community (First National Adult School Lecture).
By M. V. C. Jeffreys, M.A. (6d.)
Adult Education: What Now? (Second National Adult School Lecture).
By Sir Fred Clarke, M.A., D.Litt. (6d.)
Purpose and Religion in Adult Education (Third National Adult School Lecture). By Sir Frank Willis, C.B.E., M.A. (6d.)
Science, Morality and Religion (Fourth National Adult School Lecture). By Dr. Herbert G. Wood. (6d.)
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The Two Pilgrims. (Little Plays No. 2.) (9d.)

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START AN ADULT SCHOOL

The Method of Adult Schools is that of GROUP THINKING, corporate search, the corrective contact of mind with mind. Every citizen has something to learn from, and contribute to, his fellows.

Groups may meet almost anywhere—in a neighbour's house or in any room which can be obtained for the purpose. Some Adult Schools have premises of their own.

In discussion and study groups, a suitable member should be chosen as chairman, to guide the meeting in its thought—assisting the members to assimilate information and keeping their attention on the points at issue. The expert speaker may be called in from time to time, as need arises.

Handbooks for Schools or Groups to work through, posters, and suggestions on procedure, may be obtained by writing to THE GENERAL SECRETARY, NATIONAL ADULT SCHOOL UNION, 35, QUEEN ANNE STREET, LONDON, W.1.

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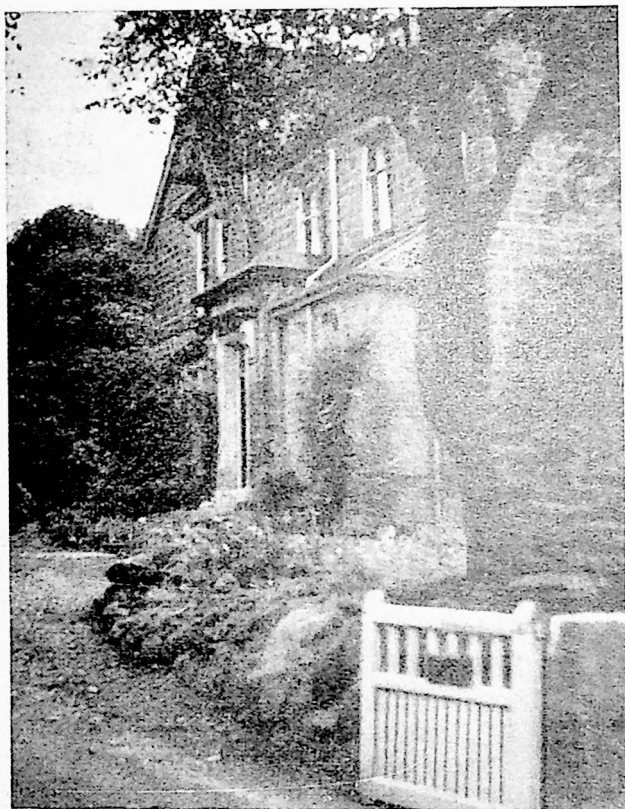
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